# PHASE I HISTORIC ARCHITECTURAL AND ARCHEOLOGICAL INVESTIGATIONS OF THE MOUNT ZION OLD SCHOOL BAPTIST CHURCH LOUDOUN COUNTY VIRGINIA

**VDHR File No. 96-0015**

John Milner Associates
Architects • Archeologists • Planners

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prepared for

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## ABSTRACT

John Milner Associates, Inc. (JMA), conducted Phase I historic architectural and archeological investigations at the Mount Zion Old School Baptist Church in Loudoun County, Virginia. JMA was a subcontractor to The Hughes Group Architects, Inc., which was selected by the Mount Zion Church Preservation Association (MZCPA) and Loudoun County to undertake the first phase of a multi-year effort to preserve the historic resources on the property. Because the MZCPA was granted funds for this effort through the Intermodal Surface Transportation Efficiency Act (ISTEA), these investigations were undertaken to meet the requirements of Section 106 of the National Historic Preservation Act of 1966. Although the church building was previously recommended eligible for the National Register, it was never formally nominated. As part of this project, JMA prepared the materials necessary to nominate the church property and adjacent walled cemetery to the National Register of Historic Places and the Virginia Landmarks Register. Additionally, JMA conducted an archeological survey of the approximately 6-acre property. The walled cemetery was not tested. The archeological fieldwork resulted in the identification of two previously unrecorded historic archeological sites, three historic artifact scatters, and two isolated artifact locations. One of the sites is a domestic site which likely dates to the period 1880 to 1904. JMA also identified the location of at least 33 depressions that may be burials outside the cemetery walls. Archeological resources associated with the domestic site (44LD546), the three artifact scatters, and two isolated artifact locations are unlikely to contribute significant information on the past. Therefore, they are not recommended eligible for the National Register. Archeological resources associated with the church (44LD547) may contribute to the significance of the eligible church property. JMA recommends that extensive disturbance associated with restoration of the church be monitored. In addition, JMA recommends that MZCPA develop guidelines for appropriate use of the historic landscape of the historic property.

## TABLE OF CONTENTS

## LIST OF ILLUSTRATIONS

# 1.0 INTRODUCTION

## 1.1 Purpose of the Investigation

In January 1995, the Mount Zion Church Preservation Association, Inc. (MZCPA), and Loudoun County applied for federal funds under the Federal Intermodal Surface Transportation Efficiency Act (ISTEA) for the stabilization and rehabilitation of the Mount Zion Old School Baptist Church. The federal funds were granted, allowing the MZCPA to undertake the first phase of a multi-year effort to preserve the historic resources on the property and adapt the site for educational and recreational use (MZCPA 1995). The MZCPA selected the Hughes Group Architects, Inc. (HGA), to undertake the first phase of the work. John Milner Associates, Inc. (JMA), has been subcontracted by HGA to conduct the archeological and historic architectural investigations for the project.

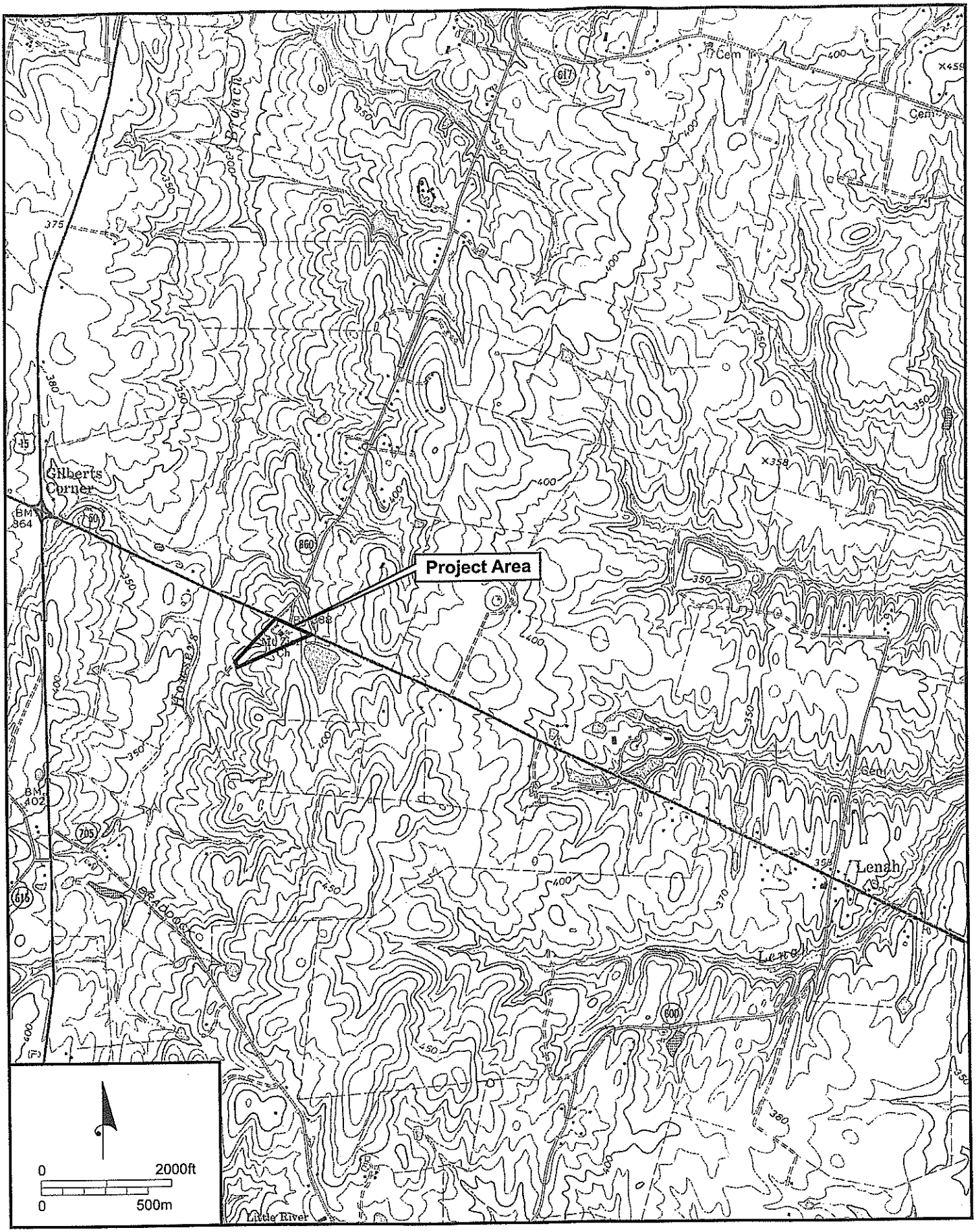
Although extensive research and documentation have been completed on the church building, it has not been formally nominated to the National Register, nor has any archeological survey been conducted on the surrounding property. Because the ISTEA grant involves federal funds, these architectural and archeological investigations are being undertaken to meet the requirements of Section 106 of the Historic Preservation Act of 1966.

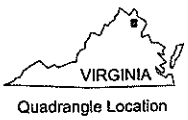
The purpose of this project is to review existing documentation gathered by the MZCPA; conduct additional archival research as necessary to document site use; prepare a National Register of Historic Places nomination form; and conduct an archeological survey of the property. JMA Assistant Archeologist Dana B. Heck conducted archeological field tests December 9 through 17, 1996, with the assistance of John Callow, Anita Dodd, and Michele Schwartz. JMA Project Architectural Historian Elizabeth B. O'Brien conducted background research and field work in December 1996 and January 1997. Principal Archeologist Stuart Fiedel prepared the prehistoric context. Senior Associate Donna J. Seifert directed the project.

## 1.2 Description of the Project Area.

The study area, located approximately two miles east of Aldie, Virginia, in Loudoun County, on the south side of U.S. Route 50, consists of two parcels containing a total of 6.816 acres (Figure 1). The larger 5.8196 acre parcel (Parcel 28B) will be conveyed to Loudoun County. The centerpiece of this larger tract is the brick meeting house built in 1851 for the Mount Zion Old School Baptist Church (VDHR File #53-339). On August 13, 1985, the Virginia State Review Board determined that the building appeared to meet the criteria for listing in the National Register of Historic Places (Cote 1985; Appendix I). This determination was made as the result of information submitted by one of the trustees of the church to the Virginia Division of Historic Landmarks. In 1992, a Virginia Preliminary Information Form (PIF) was submitted to the Virginia Department of Historic Resources. At its August 18 meeting, the State Review Board recommended the property eligible for the National Register at the local level for significance in the area of architecture, under National Register Criterion C (Hill 1992; Appendix II).

Adjacent to the church in the smaller 1-acre parcel (Parcel 28A) is a cemetery enclosed in a stone wall. Although the cemetery is historically associated with the church, it will not convey to Loudoun County, but will remain in the possession of the trustees of the Mount Zion Cemetery Association, a private organization. Within the parcel to be transferred to Loudoun County, however, is an area outside of the cemetery wall that has also been used as a burial ground and contains a number of marked and unmarked graves. Also on the property are historic road traces, two existing outbuildings and the foundations of a demolished building.




Quadrangle Location

Figure 1. Detail of *Arcola, VA* (USGS 1968), showing the project area.

The church property is located in Loudoun County, which is within the Upper Piedmont Cultural Region of Virginia (VDHR 1992:12). Braun (1985) includes Loudoun County within the Piedmont section of the Oak-Chestnut Forest region. Due to the chestnut blight, however, the percentage of oak has increased, and no other species has replaced chestnut as the sub-dominant species within the association (Braun 1985:192). Deciduous trees of the area include oak, hickory, maple, beech, tulip poplar, sweet gum, and sycamore.

The Virginia Piedmont region, a geologically ancient landscape, is expressed as a series of rolling uplands dissected by narrow stream valleys. More specifically, the Piedmont region represents a transition between the Coastal Plain region to the east and the Blue Ridge Mountains to the west. Loudoun County lies within the northern Piedmont, which is sub-divided into the Piedmont Uplands and Piedmont Lowlands (Porter et al. 1960:1). The Piedmont Uplands cover the western portion of the county while the Piedmont Lowlands cover its eastern half (which includes the project area). The Piedmont Uplands are underlain by granodiorite and schist rock materials. The topography is characterized by wide, undulating and rolling interstream areas (Porter et al. 1960:1) Stream entrenchment has been rapid, resulting in the formation of bluffs and steep-sided valleys. The bedrock of the Piedmont Lowlands consists primarily of sedimentary rock including shale, sandstone, and conglomerate (Porter et al. 1960:1). In general, the Piedmont Lowlands consist of wide undulating ridges and nearly level areas which are less dissected that the Piedmont Uplands (Porter et a. 1960:2).

Four soil types are present within the project area: Legore silt loam, undulating shallow phase; Croton silt loam, undulating phase; Penn loam, undulating phase; and Penn loam, rolling phase. These soils belong to the Penn-Calverton-Croton and Legore-Montalto soil associations (Porter et al. 5-6).

# 2.0 CULTURAL CONTEXT

## 2.1 Prehistoric Context

The prehistoric cultural sequence for the Piedmont of Virginia parallels that identified for other areas of Virginia and the Middle Atlantic region, although there is some divergent regional development in later prehistory. This sequence is divided into seven periods: Paleo-Indian (11,000 to 8000 B.C.), Early Archaic (8000 to 6500 B.C.), Middle Archaic (6500 to 3000 B.C.), Late Archaic (3000 to 1200 B.C.), Early Woodland (1200 B.C. to A.D. 300), Middle Woodland (A.D. 300 to A.D. 1000), and Late Woodland (A.D. 1000 to 1600).

### 2.1.1 *Paleo-Indian (11,000 to 8000 B.C.) and Early Archaic (8000 to 6500 B.C.)*

The earliest occupants of the Middle Atlantic were Paleo-Indian hunters, who arrived around 11,000 B.C. (equivalent to 9000 B.C. in uncalibrated radiocarbon years). They arrived at a time of radical climate change at the end of the Wisconsin glacial, as spruce-dominated boreal vegetation was replaced by northward expansion of deciduous forest, and animals migrated to new ranges or were driven to extinction. The diagnostic Paleo-Indian artifact is the basally fluted, lanceolate Clovis point; typically associated tools include scrapers and gravers for working hides and bones.

The few identifiable calcined bone that have been recovered from Eastern Paleo-Indian sites suggest hunting of caribou or other cervids by the more northern bands (Gramly and Funk 1990); deer may have been a staple in the diet of more southern groups. Finds at the Shawnee-Minisink site in the Delaware Valley show that the Paleo-Indian diet also included fish and berries and fruits (Dent 1991). Population density must have been very low, perhaps only 250 to 500 people in the entire state (Turner 1989:84); fewer than 50 sites have been identified in Virginia, out of a total of roughly 14,000 known prehistoric sites of all periods. Only 10 Paleo-Indian sites are known in the Piedmont Province, and fewer than five fluted points are known from Loudoun County (Turner 1989:78,80).

A marked stylistic change is evident in the projectile points of the early Early Archaic [8000-7300 B.C. (uncal.)]; the diagnostic types are corner-notched (Palmer, Kirk and Amos) or side-notched (e.g., Thebes, Bolen, Fort Nottoway) instead of basally thinned (Egloff and McAvoy 1990). The meaning of this change in hafting technique is unclear; since the spearthrower or atlatl was probably already used by Paleo-Indians, the new point styles cannot indicate its introduction, as was formerly speculated (Gardner 1974). Throughout the Middle Atlantic region, Early Archaic sites, which frequently occur on large river terraces or upland surfaces, are more numerous than Paleo-Indian sites (Johnson 1986).

### 2.1.2 *Middle Archaic (6500 to 3000 B.C.)*

The Middle Archaic period corresponds to a climatic episode marked by rising temperatures, decreasing precipitation, and the development of more seasonally variable climate. An oak-hemlock-hickory forest dominated the region, and deer became the dominant large mammal. This period is characterized by a shift in subsistence-settlement patterns and an increase in the human population, which is indicated by an increase in the number, size, and functional diversity of sites. During the Middle Archaic period, sites begin to appear in locations which had been previously ignored, e.g., upland swamps and interior ridgetops (Gardner 1987). However, base camps were still located primarily in the floodplains of major drainages. The appearance of new tool types specifically

designed for wood-working, seed-grinding, and nut-cracking (e.g., axes and adzes, mauls, grinding slabs, and nutting stones) and the location of sites in previously unutilized locations indicate an increasing emphasis on plant foods.

### 2.1.3 *Late Archaic (3000 to 1200 B.C.)*

During the Late Archaic period, subsistence-settlement patterns and projectile point technology changed significantly. Initially, groups that manufactured Halifax points maintained a "sylvan" adaptation (Mouer 1991) to the eastern deciduous forest, focusing on nut-bearing trees; deer and turkey probably provided most of the meat in their diet.

A major change in settlement pattern is associated with the appearance of Savannah River points, which mark the onset of a "Transitional" or "Terminal Archaic" sub-phase. Transitional populations seem to have been much more numerous than their Late Archaic predecessors. Although some upland sites are known, most occur in riverine settings. Large sites (1/2 to more than 5 acres) that probably represent macroband encampments to exploit seasonal fish spawning runs, are known in the James River Piedmont and Coastal Plain. Smaller sites of ca. 5000 square feet, which may represent single band camps, are a more common site type in the Piedmont; very small microband camps are also known (Mouer 1991). Apart from broadspears, Transitional assemblages include two other significant new artifact types: grooved groundstone axes, which replace earlier chipped stone forms, and carved soapstone bowls. Soapstone was quarried in the west-central Piedmont, primarily between Charlottesville and Lynchburg. Vessels were carved at the quarries, and transported, probably by canoe, in finished form. Soapstone pots were clearly used for cooking; but it is not yet known what foods they were used to process or why such containers suddenly became necessary or desirable.

### 2.1.4 *Early Woodland (1200 B.C. to 500 B.C.)*

The Early Woodland begins with the adoption of ceramic technology in the Middle Atlantic region. The earliest modeled clay vessels of the Marcey Creek type (ca. 1200 to 800 B.C.) imitate the shapes of flat-bottomed soapstone pots, including lug handles, and are even tempered with bits of soapstone. A brief period of experimentation with ceramic technology ensues, resulting in creation of several new types.

Marcey Creek sites appear to represent short-term camps of small bands in riverine settings in the Piedmont and Fall Line zones. The Selden Island type-site on the Potomac was a large site, with probable storage pits indicative of an occupation of some duration. An Accokeek component at the 522 Bridge site in Front Royal , C14-dated to ca. 900 B.C., includes storage pits, pieces of burnt daub, and traces of nine oval houses. Flotation of pit contents yielded carbonized seeds of amaranth, Polygonum, mustard, and grape (all wild plants) (McLearen 1991). Large Elk Island sites seem to represent semi-permanent villages in the floodplain; smaller foray camps, used while harvesting nuts and hunting deer and turkey, occur in upland and Inner Coastal Plain settings (Mouer 1990,1991).

### 2.1.5 *Middle Woodland (500 B.C. to A.D. 900)*

Based primarily on ceramic chronology, two phases of the Middle Woodland period have been recognized in the Virginia Coastal Plain: the earlier characterized by sand-tempered Popes Creek and related ceramics (500 B.C.-A.D. 200) and the later by shell-tempered, net-impressed Mockley pottery (A.D. 200-900) (Stewart 1992). In the absence of extensive survey data for this region, Middle Woodland settlement patterns in the northern Virginia Piedmont are inferred from data gathered in nearby Maryland (Kavanagh 1982). Early Middle Woodland (500 B.C.-A.D. 200) groups

appear to have been mobile, exploiting diverse and dispersed resources, but focusing on riverine environments. The number of sites increases between A.D. 300 and 900, but they are more dispersed than earlier in the period. Large villages, focused on rivers, appear during the Late Woodland. Limited survey data from Loudoun County have been interpreted as supporting this model (Rust 1986, Hantman and Klein 1992). Some areas in the eastern Piedmont may have been utilized seasonally as part of the settlement round of groups based in the Coastal Plain (Stewart 1992:15).

### 2.1.6 *Late Woodland (A.D. 900 to 1600)*

The Late Woodland period within the Piedmont Potomac drainage basin of Virginia and Maryland comprises two phases, based primarily on ceramic traditions. Archeological sites that date to A.D. 1000-1300 and contain appliqué-collared, Shepard Cord Marked ware have been ascribed to the Montgomery complex (Slattery and Woodward 1992). Unlike the later (A.D. 1300-1600) Potomac Creek complex, which occurs in both the Piedmont and Coastal Plain regions of the Potomac and Rappahannock drainages, the Montgomery complex is confined to the Piedmont region of the Potomac basin (Potter 1993:126). Diagnostic artifacts of the Montgomery complex include Shepard ceramics, Levanna triangular projectile points, and obtuse-angle clay smoking pipes with dentate or incised designs (Kavanagh 1982:70; Potter 1993:126). The population that produced these ceramics was dispersed over the landscape in small hamlets or villages, and sites were situated on flood plains and terraces of higher-order streams (Potter 1993:126-127; Stewart 1993:171). The layout of villages is not well known; Potter (1993:126-127) suggests that houses were circular and associated with a central plaza. The Montgomery complex ceramics appear to be related to the Owasco ceramic tradition of New York and Shenks Ferry ceramics of Pennsylvania (Stewart 1982; Kavanagh 1982; Potter 1993). Owasco influence appears in the Piedmont Potomac ca. A.D. 1150 and lasts for approximately 200 years (Slattery and Woodward 1992:157). It is likely that Potomac Creek ceramics evolved from Shepard ware (Potter 1993:126-137).

By about A.D. 1300, the population within this portion of the Piedmont Potomac came under more pressure from groups located to the west in the Ridge and Valley and Plateau portions of the Potomac basin. Schmitt (1952), Gardner (1986:88), Potter (1993:126-130), Stewart (1993:171), and others have suggested that some of the population of the Montgomery complex migrated to the Inner Coastal Plain of the Potomac. Potter (1993:137) notes that the lack of arable land between Seneca Creek, Maryland, and Washington, D. C., may have put increasing pressure on people of the Montgomery complex to migrate. Around A.D. 1350, in the Piedmont Potomac, ceramics of the Montgomery complex are replaced by those of the Mason Island complex, which appears related to the Monongahela complex of western Pennsylvania. The Mason Island Complex spread by migration down the Shenandoah Valley and into the Piedmont Potomac. By A.D. 1500, a new group, which made shell-tempered Keyser ceramics similar to later Monongahela wares, appears in this portion of the Potomac drainage. The Luray Focus, probably dating to just before A.D. 1600, is the last prehistoric culture in the region; it too appears related to the Monongahela complex.

Bushnell (1935) and Hantman (1988) argue that when Europeans arrived in the region, the Virginia Piedmont between the Rappahannock and Potomac rivers was occupied by Siouan-speaking Monacan or related Manahoac groups. By the time Europeans began to settle in Loudoun County in the early eighteenth century, the indigenous native population was in decline. Devastated by epidemic diseases and pressured by the European colonists to the east and by Iroquois raids from the north, the native population of this section of the Piedmont was soon displaced. The Piscataway (also called Conoy), Algonquian-speaking native people of southern Maryland, had been uprooted by European settlement in the vicinity of Washington, D. C., at the end of the seventeenth century (Feest 1978).

They migrated to southern Loudoun County and eventually settled on Conoy Island, in the Potomac River near Point of Rocks (Haynes 1991:24 and Williams 1938).

## 2.2 Historic Context

### 2.2.1 *Settlement to Society (1607-1750)*

Permanent European settlement of the region in the Upper Piedmont that is now Loudoun County began as early as 1725. The land was part of the five-million-acre Northern Neck tract granted by King Charles II in 1649 to seven noblemen. Later known as the Fairfax proprietary, Westmoreland, Stafford, and Prince William counties were subdivided from the tract between 1653 and 1742. During this period, the property on which the Mount Zion Church now stands was traversed by an Indian footpath, the precursor to the Old Carolina Road, known as the Susquehannock Plain Path. The first record of the path was in Colonel Abraham Wood's 1662 report of the trade between the Susquehannock and Carolina Indians. The Iroquois took over the route around 1670, and it defined the western limit of European settlement until the 1720s (Harrison 1987:455-456).

The 1722 Treaty of Albany negotiated with the Iroquois Nation restricted Native American travel to areas west of the Blue Ridge Mountains, thus opening the Piedmont to European settlement. The Indian trail then served as a route for colonists moving through, and into, the area. It was likely that the route first came to be called the Carolina Road during this period of European migration. By this time it was also referred to as the "Rogues Road," because thefts of cattle and horses were common along the route (Harrison 1987:46). During this period, Palatine Germans from Pennsylvania settled in the northwestern reaches of the present Loudoun County, while Quakers from Pennsylvania and New Jersey tended to settle in its center. Simultaneously, Tidewater Virginians of English descent moved westward into the region, bringing traditions of cattle breeding, horse racing, and fox hunting (Head 1908:110-111).

New settlers arriving during this period also brought the Baptist religion to Virginia. The religion, established in 1608 by British refugees in Amsterdam, first appeared in the New World in 1638 in Newport, Rhode Island (Peacock and Tyson 1989:36-37). It was first brought into Virginia in 1714 by English settlers in the southeastern portion of the state. In 1743, a party of Baptists fleeing religious persecution in Maryland settled in the northwestern region of the colony in what is now West Virginia (Ford 1964:3).

### 2.2.2 *Colony to Nation (1750-1789)*

In 1751, John Thomas, a Baptist preacher from Montgomery County, Pennsylvania, established the Ketoctin Church in Round Hill in Fairfax County, in the area now within Loudoun County. The church was included in the Philadelphia Association, a corresponding group of Baptist churches which had been established in 1707 (Ford 1964:4). The Ketoctin Church grew in membership as the settlement of the area continued. By April of 1757 the population of the region had grown so large that Fairfax County residents petitioned the Virginia House of Burgesses to divide the county "into two distinct Counties by a line from the Mouth up the main branch of Difficult Run to the head thereof, and thence by a straight line to the mouth of Rocky Run." Loudoun County was officially formed on June 8, 1757, when the motion received the assent of the governor. The county was named in honor of a Scottish peer, Lord Loudoun, who had been appointed in 1756 as captain-general and governor in chief of the Province of Virginia and Commander in Chief of the British military forces in the colonies, which were then engaged in the French and Indian War. Loudoun never entered the

gubernatorial office, however, and probably never set foot in Virginia. He proved so conspicuously inefficient in his military duties that he was sent back to England in 1757 where he was promoted to Lieutenant-General in 1758 and General in 1770 (Head 1908:108-110).

The colonial development in the vicinity of the Mount Zion Church included the small industrial and domestic complex about a mile to the west in the present town of Aldie. As early as 1760, a mill stood on or near the site of the present mill in Aldie, about two miles west of the present church property. The mill was built on Little River, a tributary of Goose Creek, in a gap in Bull Run (Little River) Mountain. The main road from Alexandria to Aldie, later known as the Little River Turnpike, ran across the north side of the present church property (Pawlett 1977:15). Its intersection with the Old Carolina Road later formed the property's northwest corner.

By 1766 northern Virginia had four Baptist churches with a total of 142 members, a concentration large enough to warrant the formation of its own association. Known as the Ketoctin Association, member churches included the Ketoctin Church in Loudoun County and the Broad Run Church in nearby Fauquier County (Moore 1987:13). In 1767, the Ketoctin Association added the New Valley Baptist Church (VDHR File #53-279), founded in Lucketts in the northern part of the county by German immigrants (*Loudoun Times Mirror* 1973). The following year, thirty members of the Broad Run Church formed the Little River Baptist Church about one mile south of the present site of the present Mount Zion Church. It was built near the juncture of the Old Carolina Road and Braddock's Road in the vicinity of a tan yard owned by the Ish family (Cardine 1972; Titus 1996a). During this period, Virginia residents were required by law to attend Anglican churches, so these early Baptists faced persecution. Fauquier County records, for instance, listed all of the members of the Broad Run Church in violation of the law for failing to attend the required parish church (Moore 1987:13). After the American colonies declared independence from England, Thomas Jefferson introduced a bill for religious freedom in 1779, which was passed into law in 1786 (Harrison 1987:299).

### 2.2.3 *Early National Period (1789-1830)*

While the break from England spelled freedom for Baptists, it also brought greater development to Loudoun County. Two years after the official installation of the federal government in Washington in 1800, a turnpike company was chartered in Alexandria to construct a toll road along the old route from Alexandria to the Little River. The Little River Turnpike was completed around 1807 and, under the management of Phineas Janney, became one of the first successful turnpike roads in the country (Scheel 1990a). Around the time the turnpike opened, James Fenton Mercer contracted William Cooke to build a wheat and corn mill, saw mill, store, miller's house, dwelling and a combined blacksmith, wheelwright and cooper shop on his property on the Little River near the new turnpike. With a new mill and a turnpike, the little settlement at Aldie grew. It was officially established as a town in 1810 and, by 1820, was the fourth largest town in the county with 248 residents. By 1822, the mill was described as "the largest flour manufactory in the county" (Scheel 1990b; 1990c).

Loudoun County, with its county seat at Leesburg, prospered. Fertile land and access to the nation's capital made the county a popular site for the extensive plantations of the wealthy and influential. In 1803 George Carter built his mansion, "Oatlands" about seven miles north of the present Mount Zion Church on an 11,357-acre tract acquired by his great grandfather Robert "King" Carter in 1728. When the British invaded the capital in 1814, President James Madison made his temporary headquarters at Loudoun County's Belmont Estate, to the east of Leesburg, while the Constitution and other federal papers were secreted at another estate south of Leesburg. A decade later, President

James Monroe built the country estate "Oak Hill" about three miles north of the church property on the Carolina Road and retired there when his term ended on March 4, 1825 (Head 1908:141). Herman Boye's *Map of the State of Virginia* shows the development in the project vicinity in 1825, including the Little River Turnpike, the Old Carolina Road, Oak Hill, Aldie, and Oatlands (Boye 1825; Figure 2).

During this period of local development, several Baptist congregations in the area built new meeting houses, including the Frying Pan Church, built in Fairfax County in the vicinity of present Herndon around 1791, and the North Fork Baptist Church, built in the western part of the county around 1794 (*Loudoun Times Mirror* 1986; Fogg n.d.). In Fauquier County, the Pleasant Vale Baptist Church was founded in 1799 (Garreau n.d). By 1820, the Ketoctin Association was so large that the churches in Alexandria and Washington, D.C., broke off to form a new association (Ford 1964:4).

As the denomination grew, however, its members developed differences of opinion over issues of church doctrine and practice. In 1812, Luther Rice began spreading the Baptist religion in India and petitioned American Baptist churches to support his efforts to take the message of Christ to areas of the world where it had never been heard. While many churches caught his missionary zeal, others believed that the grace of God could not be granted through human efforts. The first organized dissension from this missionary movement occurred in 1827, when the Kehukee Baptist Association of North Carolina made a resolution to resist a number of contemporary innovations that were being incorporated in Baptist churches throughout the country. In addition to mission societies, the resolution decried salaried ministers, Sunday schools, temperance societies, and theological seminaries (Piepkorn 1972:33). Because the Kehukee Resolution and the similar resolutions that followed it were made in reaction to change, the churches that resisted change, as well as the new congregations that were formed by dissenting members of existing churches, were identified with terms such as "old school," "old line," "primitive," "particular," and "hard shell." These congregations were also often identified as "predestinarian," because they held in common the belief that eternal salvation is determined by God alone without respect to the work of a human minister or the written or spoken word (Piepkorn 1972:35-36).

### 2.2.4 *Antebellum Period (1830-1860)*

Five years after the adoption of the Kehukee Resolution, Baptists from the northern states convened at the Black Rock Church in Baltimore County, Maryland, to adopt a position similar to that adopted in North Carolina. Among the six elders who codified the conclusions of the assembly at Black Rock was Elder Samuel Trott, who had been called earlier that year to serve as the pastor of the Frying Pan Church (Frying Pan Minute Book 1828-79). Trott was later instrumental in the formation of the Mount Zion Church. The "Old School" movement was formally established in Virginia in 1835 when the Ketoctin Association voted to exclude those churches that supported the missionary movement. The Ketoctin Church in Round Hill was among the missionary churches that were excluded These excluded churches formed their own association, the Salem Union Association, of which the Little River Baptist Church and the Pleasant Vale Baptist Church became members (Ford 1964:4).

In 1836 the Primitive Baptists in the area were divided among themselves over issues of theology. In reaction to these disagreements, Samuel Trott instigated the formation of a new association, the "Virginia Corresponding Meeting of Old School Baptists" (Ryland 1955:251). This association, which included the Frying Pan and Ebenezer Baptist churches, was led by elders Trott and Samuel Leachman and moderator John Clark. Under the guidance of Leachman and Trott, the Mount Zion Congregation was formed in 1850 by fourteen individuals: Matthew P. Lee, Robert A. Ish, William

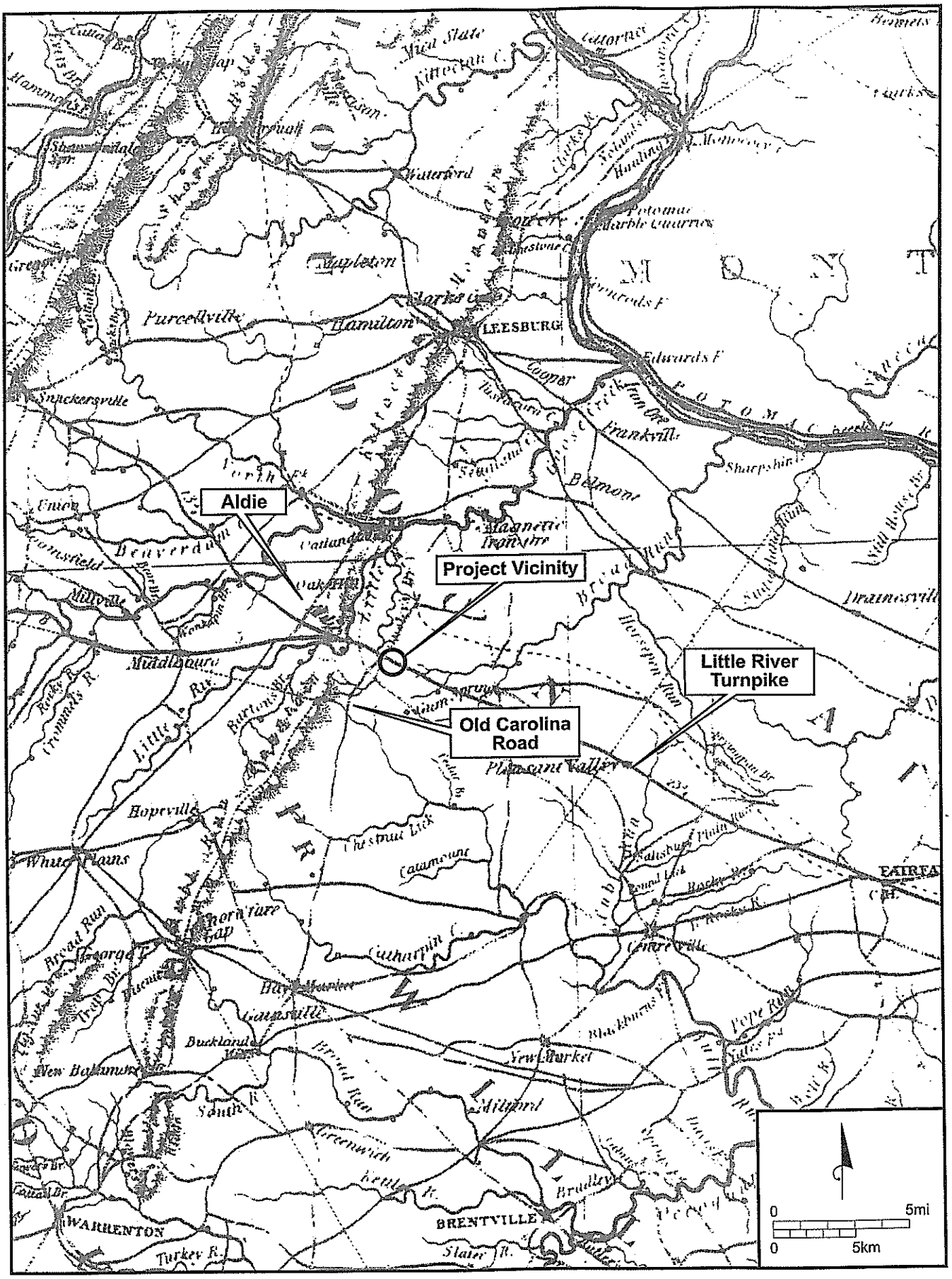



Figure 2. Detail of *Map of the State of Virginia* (Boye 1825) showing the project vicinity.

B. Marshall, Robert P. and Elizabeth Hutchison, Elizabeth Rogers, Sarah Horsman, Abigale Foley, Ann Matthew, Jerucia Nattose, George, Sarah, and Ann Gulick and Pamela Lynn (Wood 1968). Most were members of the Little River Baptist Church who became disgruntled with its "New School" leanings. Robert Ish and Matthew Lee had been leaders in the Little River Church, serving among its trustees (LCRD 1840). The Gulicks and Pamela Lynn, however, had been members of the Ebenezer Church and were seeking a new church that would be more geographically convenient. Because the Ebenezer Church was led by Samuel Trott, the congregation gladly gave the four their required letters of transfer (Ebenezer Church Minute Book 1804-1904). Records of the North Fork Church relate a much less amicable parting fifteen years earlier, however, when Sarah and George Gulick were excommunicated from that church for their divergent beliefs (Brockhurst 1976:48).

Elder Leachman became the first pastor of the Mount Zion congregation. Robert Ish served as its clerk, William Marshall served as its treasurer, and Matthew P. Lee and George Gulick were its deacons (Wood 1968). On December 10, 1850, church trustees, Lee, Marshall, Ish, and Robert Hutchison, purchased a three-and-one-half acre wooded tract "at the intersection of the Little River Turnpike and the road from 'Miss Lacey's' to 'Ball's Mill' commonly called the 'Carolina Road.'" They purchased the land for $100 from four members of the Riticor family, who also attended the church and were later buried in its cemetery (LCRD 1851). Charles, Zilpha, Malinda and Margaret Riticor had inherited a fifty-acre tract from their father, Amasa Riticor, around 1844 (LCRD 1844: LCLB 1845). The church parcel, at the southernmost tip of this tract, had been cut off from the rest of the Riticor land by the Little River Turnpike (Hutchison 1997).

The church members appointed a committee comprised of George Gulick, Robert Ish, Matthew P. Lee and a W. S. Hutchison to oversee the construction of a house of worship. According to the date painted on its east elevation, the church building was completed the following year in 1851. The church is labeled on several Civil War maps, one of which shows the properties of members of the church who lived in the immediate vicinity (Anonymous 1864; Figure 3). Although the Mount Zion Church members held beliefs that were slightly different from those of the churches in the Salem Union Association, their new church was architecturally very similar to the new Pleasant Vale Church, built in 1845, and the Ketoctin Baptist Church, built in 1854 (Lewis 1972; Grier 1992:14).

The year after the Mount Zion Church was completed, additional controversy within the local Primitive Baptist community led to another redistribution of area congregations between the Ketoctin Association and the Virginia Corresponding Meeting. The Mount Zion Church, which had initially belonged to the Ketoctin Association, changed its affiliation to the Virginia Corresponding Meeting, which was led by Trott and Leachman and accepted theologian Gilbert Beebe's view of the absolute predestination of all things. The churches that followed John Clark and his belief that predestination applied only to eternal salvation rejoined the Ketoctin Association (Ryland 1955:251). Surviving minute books of the North Fork Primitive Baptist Church, whose members followed Clark and were known as "Clarkites," reveal the rancor of the dispute. In October 1852, for instance, the church banned Robert Leachman from speaking in their midst, and in November the congregation distanced itself from other churches that "embraced heresy now beginning to be known by the epithet 'Trottism' " (Brockhurst 1976:54, 87). The Frying Pan and Ebenezer Old School Baptist churches joined the Virginia Corresponding Meeting and both retained close associations with the Mount Zion Church into the twentieth century (Titus 1996a).

At the same time Baptists in Northern Virginia separated into diverging religious camps, citizens of the region were increasingly divided over the issue of secession. In general, the division of sentiments followed the patterns of colonial settlement, with the Quakers and Germans in northern and

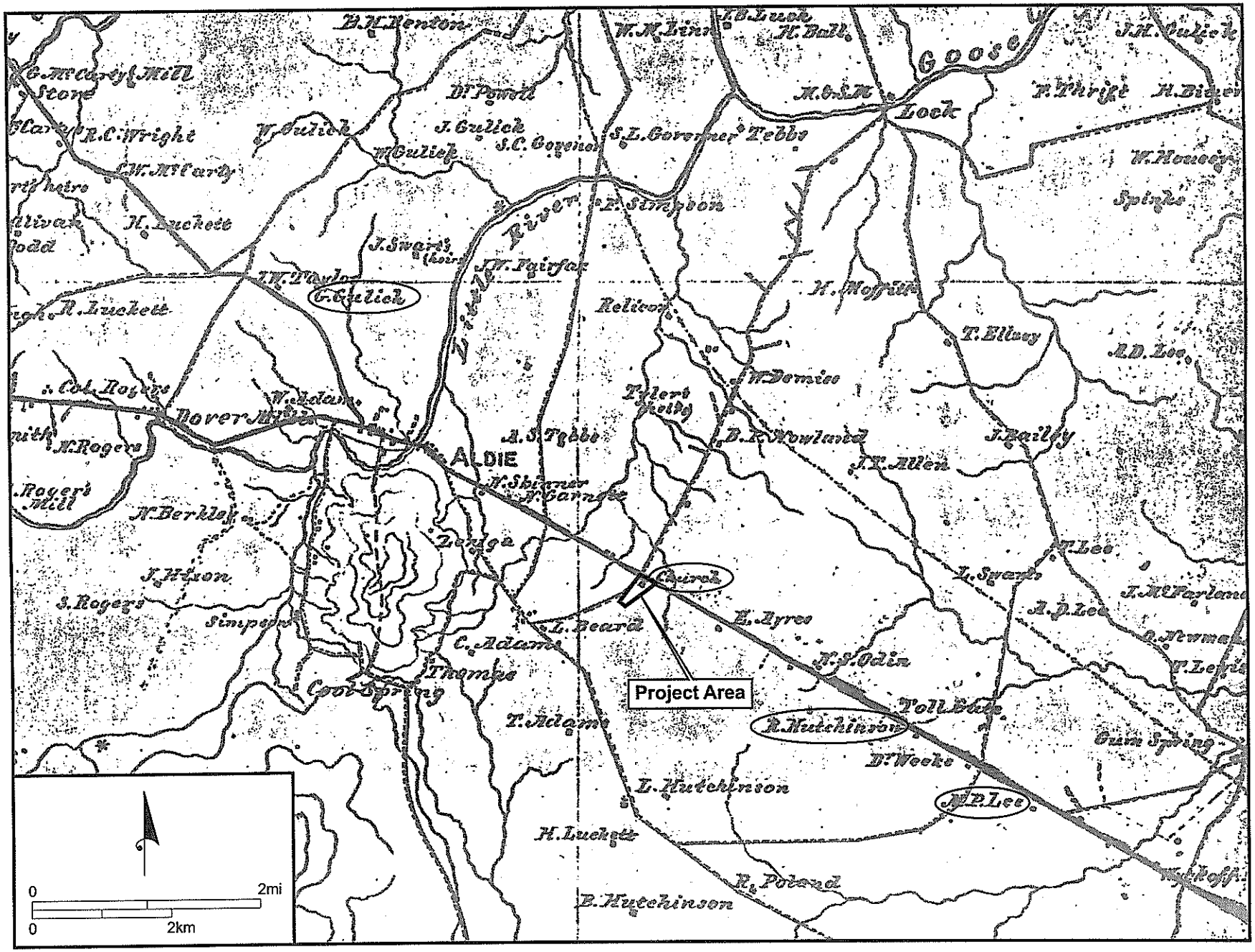



Figure 3. Detail of *A Civil War Map of Northern Virginia* (Anonymous, Paine Collection 1864) showing the project area and properties in the vicinity owned by members of the Mount Zion Old School Baptist Church.

western sections of the county supporting the Union and the wealthy descendants of English settlers, concentrated in the southern and eastern parts of the county, favoring secession (Poland 1976:183). Although the Mount Zion Church is located in an area that had strong secessionist leanings, three men who had attended the church all their lives swore under oath in 1907 that the Mount Zion Baptist Church had remained loyal to the Union and few or none of its members had joined the Confederate Army (U.S. Court of Claims 1905-07). This claim was made many years after the fact, however, and by men who knew that the church would not receive any compensation for Civil War damages unless the made this claim. Perhaps a better illustration of the sentiments of the church is displayed by the thirteen graves of confederate veterans who were buried in the Mount Zion Cemetery between 1866 and 1926 (Saffer 1997; Boucher 1997).

### 2.2.5 *Civil War (1861-1865)*

Because of Loudoun County's location only 25 miles from the Union capital in Washington and on the border between Maryland and Virginia, it was a major thoroughfare during the war for troop movement, reconnaissance missions, and partisan activity. In more than forty-six skirmishes, engagements, actions, and affairs, Union and Confederate forces met in conflict on Loudoun County soil (Poland 1976:184). The Confederate victory at the Battle at Ball's Bluff, which took place early in the war in October of 1861, was the largest engagement in the county. Four months later, Union troops occupied Leesburg in March 1862. From that point forward, battles and skirmishes continued to break out with regularity for the remainder of the war, and control of the county shifted back and forth between the Union and the Confederacy (Poland 1976:191-192).

Numerous skirmishes were fought in the vicinity of nearby Aldie, because of its location on the Little River Turnpike. Much of the action in Loudoun County stemmed from the activities of partisan ranger John Singleton Mosby. During the war, the county was referred to as "Mosby's Confederacy," and in recognition of his enduring local celebrity, the Little River Turnpike was ultimately renamed the John Singleton Mosby Highway. The Mount Zion Church was a significant landmark in Mosby's career, because it was from the church that he launched his first raid. Mosby began harassing Union troops under the authorization of General J.E.B. Stuart in January 1863. When ordered to attack Union supply lines, Mosby formed a band of about fifteen men, led them to the Bull Run mountains, and ordered them to disperse through the area and meet ten days later at the Mount Zion Church for further instructions. As ordered the rangers reconvened at the church on January 28, where they mounted a raid on Union pickets stationed elsewhere in the county (Boucher 1995:1).

Mount Zion Church also had significance for Union troops, who reportedly used is as a barracks and campground during large troop movements through the area in 1862 (U.S. Court of Claims 1905-07). The Union Army occupied the building again in 1863 to treat their casualties after several fierce cavalry actions in Aldie, Middleburg, and Upperville in mid-June. According to a casualty list published in the New York Times June 25, 1863, sixty men were being treated at Mount Zion Church at the time, a number which included 56 soldiers fighting for the Union and four Confederates. At least seven soldiers who did not survive their wounds were buried in the church cemetery (Boucher 1995:1). Most or all of these men were later exhumed and reinterred elsewhere. Several of them were among the first Union soldiers buried on the grounds of Robert E. Lee's Arlington House in the burial ground now known as Arlington Cemetery (Boucher 1997).

While larger battles were fought throughout the region, Mosby's Rangers maintained a stronghold in Loudoun County through stealthy attacks on Union supply lines and pickets. Although they fought in numerous engagements throughout the area, their greatest victory was won on the grounds of the

Mount Zion Church. On July 6, 1864, they fought the Battle of Mount Zion against a cavalry force that had been sent into Loudoun County for the sole purpose of routing them. In search of Mosby, Major William H. Forbes rode into the county with a force comprised of 50 men of the 13th New York Cavalry and about 100 men of the Second Massachusetts Cavalry. The latter group included two companies of the California Battalion, a group of westerners hand-picked to fight Mosby and the only Californian troops to fight in the war's eastern theater. For two days, Forbes and his men searched unsuccessfully in the Blue Ridge Mountains before turning back east along the Little River Turnpike (Boucher 1995:2).

Meanwhile, Mosby with his own force of about 175 men learned of the search and planned to attack Forbes on his return. Mosby's men proceeded to a point on the Little River Turnpike east of Mount Zion church. As the Union troops halted near the church for dinner on the evening of the sixth, Mosby's force approached along the road from the east. Forbes' pickets fired an alarm, and the Union troops hastily formed into two lines on the south side of the turnpike. As Forbes' men fired on the advancing Confederates, the rebels fired their only cannon, a twelve-pound Napoleon. The shell exploded in the air in a noisy blast that disoriented Forbes's men and frightened their horses. Mosby's men charged into the confusion. Union troops rallied near the church and in the nearby woods where they engaged the rebels in hand-to-hand combat (Boucher 1995:2).

In the woods near the church, Forbes and Mosby came face to face and Forbes lunged at Mosby with a saber. One of Mosby's men moved in to take the blow while Mosby fired upon Forbes at close range. Forbes' horse reared at the same time and received a lethal bullet. They dead animal fell to the ground pinning Forbes beneath him. Forbes surrendered to capture, while the remainder of his force fled. In the confusion following the battle, accounts of the number of casualties varied, but reliable accounts indicate that more than 105 Union soldiers were either killed, wounded or captured, while Mosby's losses were one man killed and six wounded. The following day, a Union relief force buried eleven of the soldiers who lay dead on the battleground in the Mount Zion cemetery, where they remain today (Grier 1992:9-11; Boucher 1995:2).

In an attempt to break the stronghold of the "Gray Ghost," as Mosby was called, Union troops were ordered to burn all barns and mills and drive off stock in the entire region between Aldie and Bluemont. Between November 28 and December 2, Union soldiers burned 30 barns, 8 mills, drove off more than 5,000 head of cattle, 3,000 sheep, and 500 horses, and slaughtered 1,000 hogs (Turner 1961:45-50). To limit his support among Loudoun County residents, all men in the county under the age of fifty were arrested. After this proved unsuccessful, even elderly men and local preachers were detained. Union forces held the men at Mount Zion Church before transferring them to federal prisons (Grier 1992:11).

### *2.2.6 Reconstruction and Growth (1865-1917)*

At the end of the war, Loudoun County had been pillaged and burned and left in disarray. Members of the Mount Zion Church resumed their services, making the necessary repairs to their meeting house. It was not until 1907, however, that they received reimbursement from the federal government for the damages made to their church by Union troops (USCC 1905-07). Soon after the war, the Mount Zion congregation lost two of their spiritual leaders, when Samuel Trott died in 1866 and Robert Leachman died in 1869. In 1869, the Broad Run, Ebenezer, and Mount Zion congregations, agreed to call Joseph Purrington as their new pastor. During his five-year tenure, Purrington also preached at the Quantico and Bethlehem churches (Ebenezer Church Minute Book 1804-1904). After Purrington, J.N. Badger served as the church pastor from 1876 until 1915. In 1879, the church

trustees, then Matthew Lee, Charles E. Powell, and George G. Galleher purchased a house on a 5-acre lot in Aldie for $1,600 to serve as the church parsonage (LCRD 1881).

With the emancipation of the slaves as a result of the war, many of the churches in the South lost their African-American members, who broke off to form separate congregations. By 1899, for instance, all of the black members had left the Little River Baptist Church (Cardine 1972). Minute books of the Ebenezer and Frying Pan churches, which were closely associated with the Mount Zion Church, indicate that these Primitive Baptist congregations made efforts to retain their black members (Ebenezer Church Minute Book 1804-1904; Frying Pan Church Minute Book 1828-79). Although the Mount Zion Church minute books have been lost, it appears that it retained its black members well into the twentieth century, since they continued to be buried on church property into the 1930s.

By 1890 the Virginia Corresponding Meeting included the Bethlehem Church in Prince William County, the Frying Pan Church in Fairfax County, the Broad Run Church in Fauquier County, the Mill Creek Church in Alexandria and the Mount Zion, Ebenezer and New Valley churches in Loudoun County (Ryland 1955:252). Around the turn of the century, Primitive Baptists formed a small minority among the local Baptist congregations. A survey of the churches in 1906 revealed that altogether there were six Primitive Baptist churches in Loudoun County with a total of 171 members. In contrast, the Southern Baptist Convention had eleven churches with 1,199 members and the National Baptist Convention, formed solely for black Baptists, had fifteen churches with 1,235 members (Head 1908:105). In 1907, Mount Zion's trusties, then George W. Craig, W.R. Keeler, W.P. Thomas, James S. Gulick, and George G. Galleher sold the parsonage in Aldie to the St. John's Episcopal Parish, which had churches in Aldie, Middleburg, and Oatlands (LCRD 1907).

As a result of the war, the population of nearby Washington, D.C., had doubled and continued to expand during the reconstruction. Many of its new residents had made fortunes on the gold rush and the industrial revolution and found Loudoun County, with its large elegant estates and rich hunting traditions, an attractive place for recreation and relaxation. With improved rail and stage transportation, the tourist trade that had begun before the war flourished as Washingtonians fled the city for the springs in Snickersville or the fox hunts and horse shows in Leesburg. Although the Carters had lost much of their wealth in the war, they turned Oatlands into a boarding house and weekend retreat for wealthy Washingtonians. Among Oatlands' prominent guests was Phoebe Hearst, who helped the family through economic hardship until 1897, when the property was sold to Stilson Hutchins, one of the founders of *The Washington Post* (Dombrowski n.d.:14-15).

### 2.2.7 *World War I to World War II (1917-1945)*

The character of the region surrounding the Mount Zion Church changed little during the twentieth century. With the increase in automobile traffic in the first decades of the century, the Little River Turnpike was made into State Route 50 around 1919 (Scheel 1990d). While Route 50 continued to be a major east-west route, the Old Carolina Road was gradually superseded as the main north-south route by the Aldie Turnpike (U.S. Route 15), located nearly a mile west of the Mount Zion Church. First graded in 1880, the road was paved in 1920 and straightened and improved in 1934 (Grier 1992:6).

From 1917 to 1949, Horace H. Lefferts served as the pastor of the remaining churches in the Virginia Corresponding Meeting. His daybook from the 1920s indicates that he preached locally at the Mount Zion, Frying Pan, and New Valley churches. With improved transportation and a more

widely dispersed population of Primitive Baptists, he also traveled to serve congregations at the Broad Run Church in Maryland, the Welsh Tract Church in Delaware, and the Needmore Church in Pennsylvania. Generally he spent an entire weekend with each church community, preaching a sermon Saturday night and another the following Sunday morning (Lefferts 1917-49).

### 2.2.8 *The New Dominion (1945-present)*

Throughout the twentieth century, the Virginia Corresponding meeting convened at the Mount Zion Church for two days each October. By 1949, the Virginia Corresponding Meeting had diminished to include only the Mount Zion, Frying Pan, and New Valley churches. By that year, the three churches had a total of 36 members, and Mount Zion had the fewest, with only nine. Although the church had gained a new member that year through baptism, two of its members had died. Nevertheless, the minutes of the annual meeting were published and sent to congregations throughout the East Coast of the United States and Canada (J.E. Beebe & Co. 1949). After Lefferts died in 1949, his successor John D. Wood continued to preach at the church until May 1980, when declining attendance prompted the closure of the church. Wood continued to preach at the Frying Pan Church until it also closed due to a lack of members in 1981 (Fogg n.d.).

The rapid suburbanization of northern Virginia after World War II did not reach Aldie, but Loudoun County residents, well aware of the changes taking place in the Washington suburbs, undertook measures to insure controlled growth in the vicinity of their valuable cultural resources. Nearby Oatlands was deeded to the National Trust in 1964, and easements were implemented to protect much of its surrounding land from development. In 1969, more than 1,000 remaining acres of President Monroe's plantation at Oak Hill was listed in the National Register of Historic Places, as was the historic district in Leesburg. The following year, the Aldie Mill was listed in the National Register. The 1969 comprehensive plan of Loudoun County recommended that "in the development of sound future growth plans for Loudoun County special attention should be given to preventing any jeopardy to, or the destruction of, those historic assets which have been properly certified and authenticated" (Loudoun County Board of Supervisors 1987:7).

In February 1960, the section of the Old Carolina Road that formed the northwest line of the property was abandoned by the county, adding a half acre to the Mount Zion Church property (Grier 1992:6; Paciulli, Simmons & Associates, LTD. 1996). Although services at the Mount Zion Church ceased in 1980, its cemetery is still used for burials. The church property remains a local landmark, and in 1996 alone, nearly 500 people visited the site as part of historical tours, Civil War reenactments, and academic studies (Titus 1996b).

# 3.0 RESEARCH DESIGN

## 3.1 Architectural Research and Field Methods

The objectives of the architectural investigations were to conduct a Phase I survey for Section 106 compliance and to nominate the church and cemetery property to the National Register of Historic Places. Because members of the MZCPA have collected extensive data about the Mount Zion Church, pertinent members of that group, including Karen A. Titus and Wynne Saffer, and former member Brian Boucher, were contacted for information. Another valuable source of information was an intensive survey and history of the property prepared as a graduate school paper by John Carlton Grier in 1992. Supplementary research was conducted at the Virginia Room, Fairfax County Library in Fairfax; Virginia, the Thomas Balch Library in Leesburg; Virginia, and the Virginia State Library and Archives in Richmond, Virginia. U.S. Court of Claims records and Census Records were examined at the National Archives and Records Administration, Washington, D.C. In an effort to determine when the property increased in size from 3½ acres to its present size, deed and will books were examined at the Loudoun County Recorder of Deeds Office in Leesburg, Virginia.

The background information was used to compile an historic context for the property and a statement of significance for the National Register nomination. To be considered eligible for the National Register, a property must retain historic integrity and it must meet one or more of four National Register Criteria. These criteria are as follows:

A Property is associated with events that have made a significant contribution to the broad patterns of our history.

B Property is associated with the lives of persons significant in our past.

C Property embodies the distinctive characteristics of a type, period or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.

D Property has yielded, or is likely to yield, information important in prehistory or history.

According to National Register guidelines, churches and cemeteries are among those types of properties that are not usually considered for listing. These properties can be eligible for listing, however, if they meet special requirements, called Criteria Considerations, in addition to meeting one of more of the four National Register Criteria. National Register Criteria Consideration A states that a religious property can only be determined eligible if it derives its primary significance from architectural or artistic distinction, and Criteria Consideration D states that a cemetery can only be considered eligible if it derives its primary significance from graves of persons of transcendent importance, from age, from distinctive design features, or from association with historic events (U.S. Department of the Interior 1991:2). An objective of the background research and fieldwork is to demonstrate that the church property meets National Register Criteria A and C and that it meets Criteria Consideration A. It is not necessary to demonstrate that the cemetery meets Criteria Consideration D because it is being nominated along with its associated church, which is the main resource being nominated (U.S. Department of the Interior 1991:34).

To prepare the nomination, the JMA Project Architectural Historian conducted a field examination of the Mount Zion Church and its associated outbuildings and cemetery. Black-and-white prints and

color slides were taken of the interior and exterior to satisfy the requirements of the Virginia Landmarks Commission and the National Register for Historic Places. John Carlton Grier completed a site plan and a measured floor plan and section of the church for his 1992 paper (Appendix III). These materials were checked in the field and will be included in the nomination. The completed National Register Nomination will be submitted under separate cover.

### 3.2 Archeological Field Methods

The archeological investigations of the property were designed to identify archeological remains within the property and assess their integrity and potential significance. The field work consisted of three tasks: systematic shovel testing of the property, excavation of four 1-meter-by-1-meter test units, and identification and mapping of burials outside of the cemetery wall.

A total of 106 shovel tests and 40 radial shovel tests was excavated along 25 transects within the project area. Twenty shovel tests and one radial were not excavated due to standing water, disturbance, or excessive slope. Shovel tests were excavated at 15-meter (m) intervals along parallel transects 15-m apart. Shovel tests on alternate transects were staggered to increase the accuracy of determining the presence or absence of archeological resources. Shovel tests were excavated to sterile subsoil, generally 20 to 35 cm in depth, and all matrices were screened through one-quarter-inch hardware cloth to ensure uniform recovery of cultural materials. When cultural materials were encountered in a shovel test, radial shovel tests were excavated at 5-m intervals in each of the cardinal directions from the positive shovel test. The excavation of radial shovel tests continued until two sterile shovel tests were excavated in all directions. Areas with standing water or severely saturated soils, such as the area around transect 13, shovel test 1 were not tested.

A two-part number system was used to designate each shovel test location, and a three-part number was used to identify the location of radial shovel tests. In the binomial system, the first number represents the transect number and the second number represents the shovel test number. Thus, 5.2 represents transect 5, shovel test 2. In the trinomial system, the first two numbers represent the transect and shovel test number of the original positive shovel test and the third number represents the radial number. Thus 5.2.6 represents transect 5, shovel test 2, radial 6.

Following the shovel testing of the property, four 1-by-1-meter test units were excavated within the project area. Originally, two of the test units were to be excavated along the church foundation, and the placement of remaining two was to be based on the results of the shovel testing. However, based on the information recovered from the shovel tests and safety concerns regarding the structure, the field team decided that only one test unit was needed adjacent to the church. The remaining three units were excavated to investigate other archeological resources. Two of the units were located in areas yielding concentrations of artifacts and the third was excavated in a large depression adjacent to the rubble pile.

To identify the extent of the burials outside the cemetery wall, several techniques were employed. First, the area outside of the wall was partially cleared using rakes to remove leaves and ground vegetation. Following the clearing, the field team conducted a pedestrian reconnaissance of the area, flagging all depressions and fieldstone markers. At this stage, a Bobcat and operator were brought in to excavate a shallow trench across one of the marked graves in an attempt to distinguish between grave shaft fill and surrounding matrix. Unfortunately, this technique was unsuccessful, as no soil change was visible. Following machine testing, several of the depressions were selected and hand-excavated trenches approximately 6 inches deep and 8 inches wide were excavated across them.

Included in this group was the marked grave of Lucinda DeNeal, which appeared undisturbed. This method also failed to reveal a clear soil difference between the grave shaft fill and undisturbed soil. The final method employed was the use of a soil probe. In this method, a series of probes were made across the depressions and into the soil on either side. It was found during this operation that the soil within the depressions was much softer and loose in texture than the surrounding soil, indicating that the area had been disturbed. Based on the identification of surface depressions and subsequent soil probing, a probable limit of burials was identified.

Additional testing with a metal detector was conducted in the churchyard and in the vicinity of three depressions located adjacent to transect 17. The metal detector was used to examine the areas between transects and within the three depressions.

Historic artifacts over 50 years in age were bagged according to provenience. Information on each shovel test was recorded on standardized forms that include the location, setting, and unit designation of the shovel test; the number and types of artifacts; Munsell soil color designations (Munsell 1992); and soil texture according to standard scientific nomenclature.

### 3.3 Archeological Laboratory Methods

Recovered artifacts were returned to the JMA laboratory for cleaning, labeling, and cataloging. Ceramic and glass artifacts with stable surfaces were washed in warm water to remove the dirt. Metal objects and artifacts from the above categories with unstable surfaces were brushed clean. Historic artifacts were identified and analyzed following categories in general professional use (Noël Hume 1969; South 1977). Following analysis, artifacts were prepared for permanent curation according to professional standards. The artifact inventory is included as Appendix IV.

# 4.0 RESULTS OF THE ARCHITECTURAL INVESTIGATIONS

As a result of the architectural research and field investigations, JMA concurs with the previous recommendations that the Mount Zion Old School Baptist Church is eligible for the National Register. In addition to the area of architecture, Criterion C, JMA also recommends that the Mount Zion Old School Baptist Church and Cemetery are eligible under Criterion A for their association with events that have made a significant contribution to the broad patterns of our history. The following sections include the textual information JMA compiled to complete the National Register Registration form. These sections include a narrative description of the property, a statement of significance, a verbal boundary description, and a boundary justification.

## 4.1 Narrative Description

The Mount Zion Old School Primitive Baptist Church (VDHR File #53-339) is an unadorned two-story rectangular brick building. Because few changes have been made to the structure since its initial construction in 1851, it has excellent historical integrity. Other than some settling of the stone foundation, which has caused the west wall to bulge, the building is in good condition. While it is similar in form to many rural church buildings, it is strikingly similar to two nearby Baptist churches that were built around the same time. The Mount Zion church stands on the south side of a two-lane road amid a rural landscape that appears largely unchanged since the time the church was built. The property also includes a large cemetery and two concrete-block privies. The cemetery is a contributing resource, but the privies, which appear to have been built in the mid-twentieth century are non-contributing buildings.

The 46-foot-2-inch-by-36-foot-2-inch church building is bilaterally symmetrical and is oriented with the points of the compass (Grier 1992:12). As with many church buildings, its primary elevation is on a gable end that faces east (Figure 4). This three-bay front elevation has doors symmetrically placed in the first and third bays. A rectangular date block under the gable end states "erected 1851." The building has additional entries in the easternmost bays of the three-bay north and south elevations. The west elevation is two bays wide with no door openings (Figures 5, 6, and 7).

The church is constructed of five-course-American-bond brick that varies in color from red to brown. White lines visible throughout the mortar joints indicate penciling, a common brick treatment in the early- to mid-nineteenth century. The building stands on a randomly coursed low stone foundation. The brick walls were laid flush with the exterior face of the foundations, which are probably slightly wider than the walls. As a result, eccentric loading has caused rotational settlement, and the west elevation bulges slightly outward (Fernandez 1996). To minimize the bulging of the walls, metal tie rods and a metal cable have been installed at the first floor ceiling and balcony floor levels. The variously sized and shaped iron anchors holding the ends of these beams and the cable are visible on the east and west elevations.

The gable roof is covered with standing-seam metal. On its south slope is a rectangular trap door providing access to the roof from the attic. The cornices on the north and south elevations are accented with corbeled brickwork. Alternating projecting headers create a denticulated effect that is similar to that employed in the cornice of the Pleasant Vale Baptist church, erected in Fauquier County in 1845. On the east and west elevations, approximately six-inch-wide flat bargeboards run along the raking cornices. Brick flues project from the north and south slopes of the roof. They are situated flush with the brick walls between the middle and easternmost bays of the north and south elevations. Both are topped with vaulted brick caps for weather protection that are identical to those

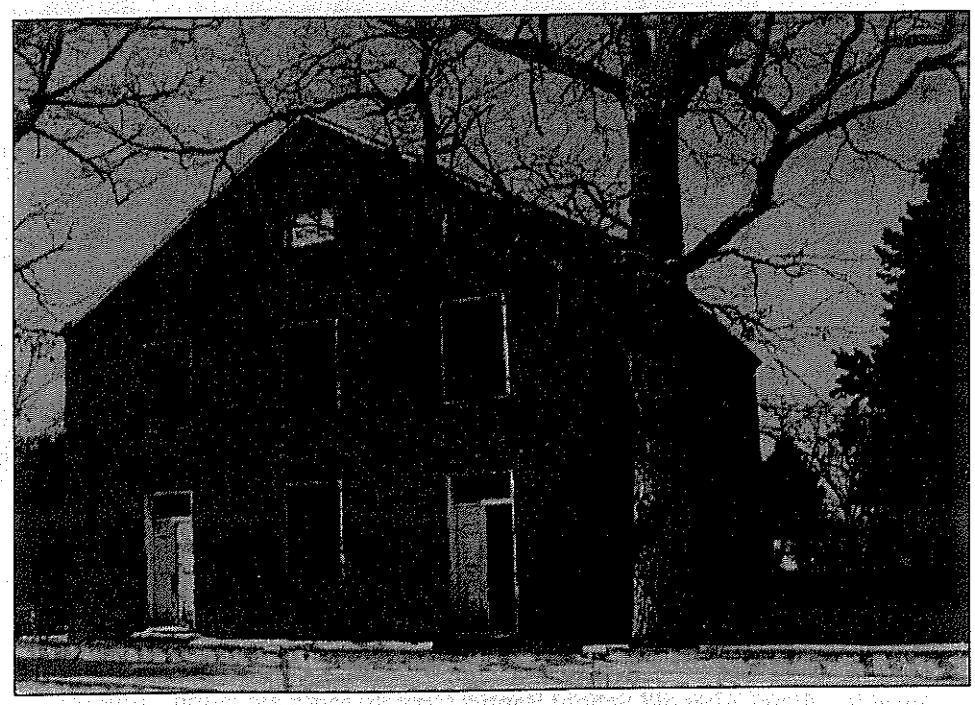


Figure 4. Mount Zion Old School Baptist Church, west front elevation, from northwest.

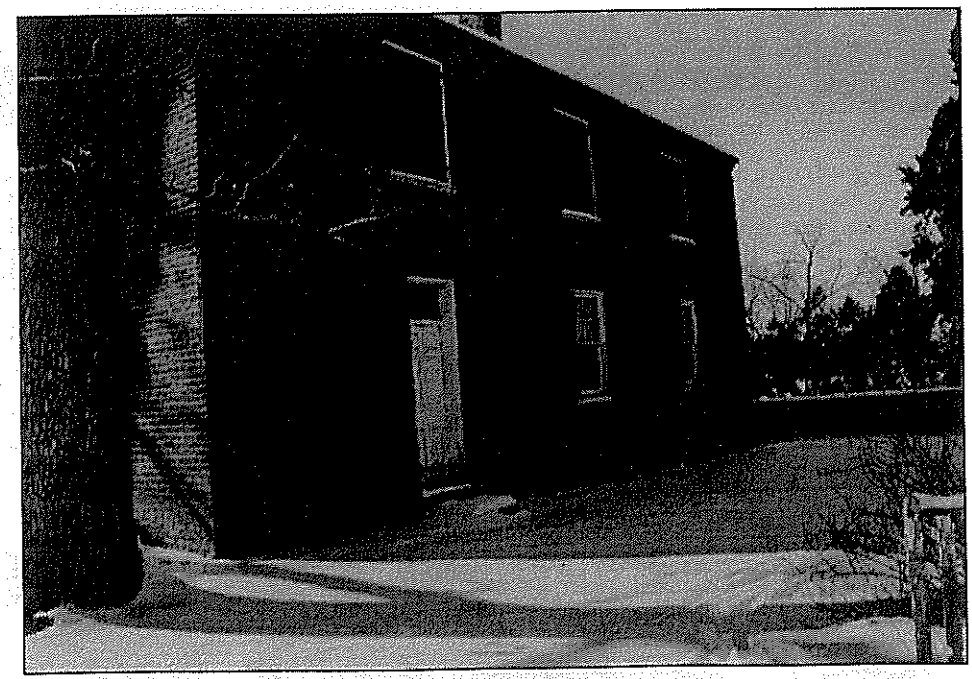


Figure 5. Mount Zion Old School Baptist Church, north elevation, from northwest.

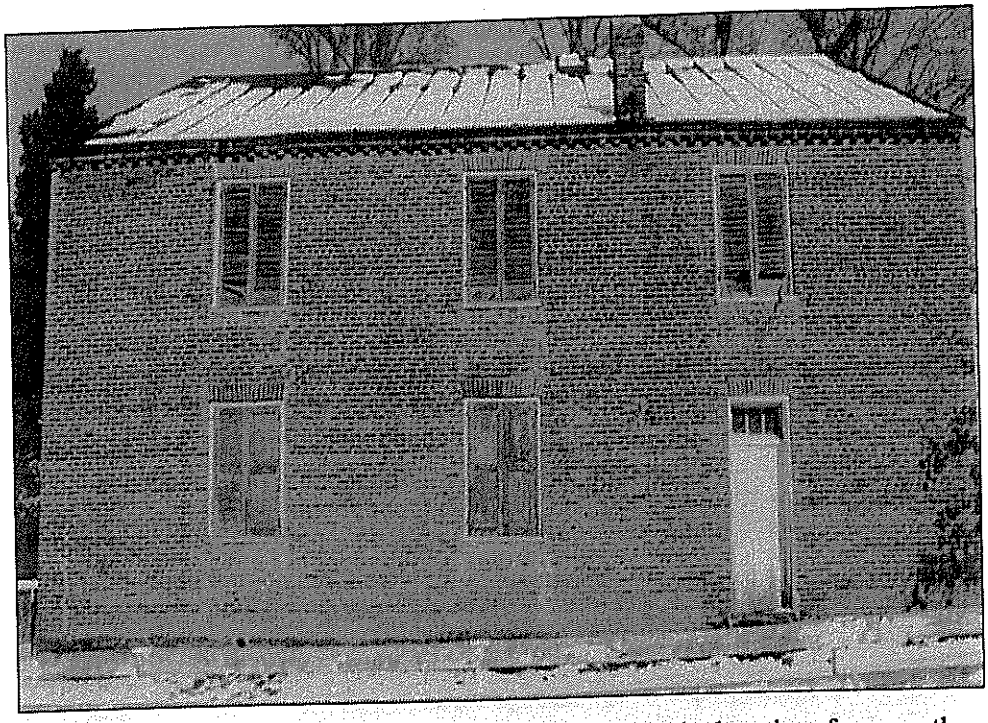


Figure 6. Mount Zion old School Baptist Church, south elevation, from south.

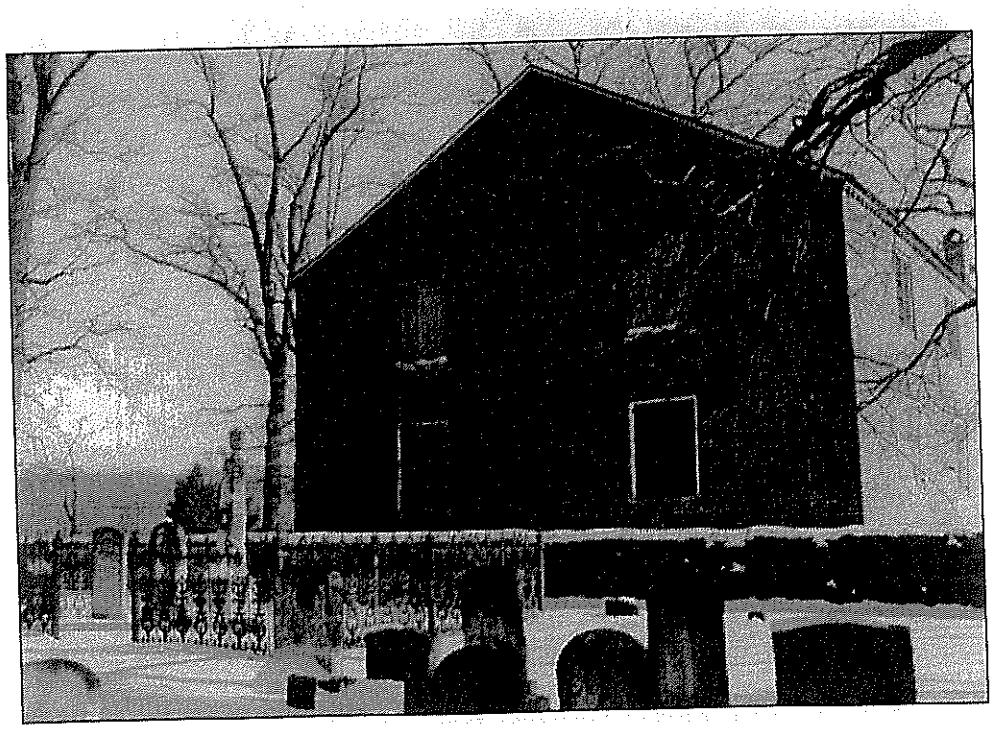


Figure 7. Mount Zion Old School Baptist Church, rear elevation with cemetery in foreground, from southwest.

on both the Pleasant Vale Church and the Ketoctin Baptist Church, built in Round Hill, Virginia, in Loudoun County in 1854 (VDHR File #53-308; Lewis 1973).

Seven windows illuminate the first floor of the Mount Zion Church. Two windows pierce the first level of the north, south, and west elevations, and one window is located between the two doors on the east front elevation. They are all eight-over-eight double-hung wood sash windows with two-panel operable shutters. Most appear to retain their original glass panes. The eleven windows on the second level—three each on the east, north, and south elevations and two on the west elevation—have all been sealed from the inside with drywall. From the outside, they are obscured by closed louvered wood shutters, except for the two openings on the west elevation, which have been sealed with plywood (Figure 8). The windows all have plain wood surrounds and flat wood sills.

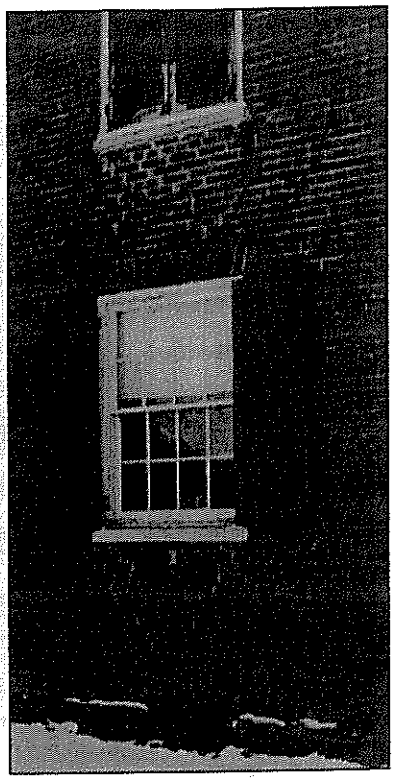


Figure 8. Mount Zion Old School Baptist Church, detail of first- and second-story windows on the north elevation, from north.

The two front doors in the east elevation are three-panel double doors topped by four-light transoms. The door in the first bay of the north elevation is a six-panel door with a three-light transom, and its counterpart in the third bay of the south elevation is a vertical board door, which also has a three-light transom (Figure 9). One of these doors is likely the replacement door that was added after the loss of a door during the Civil War. All of the windows, as well as the four doors are topped by brick jack arches.

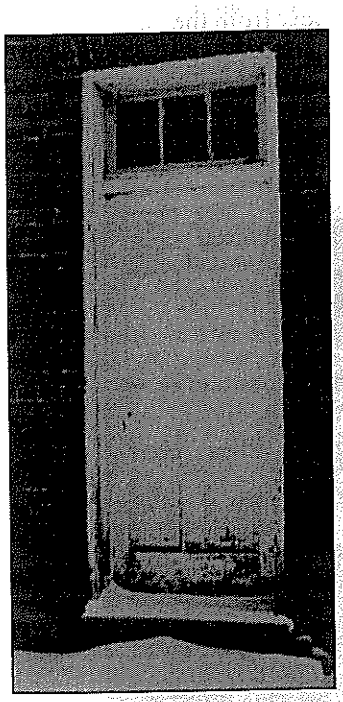


Figure 9. Mount Zion Old School Baptist Church, detail of the door on the north elevation, from north.

The exterior of the building clearly reflects the arrangement of the interior space. The two front doors lead into the main room and are aligned with the two parallel aisles that that run the length of the building (Figure 10). At the west end of the building, centered between the two windows on the west wall, is the wood pulpit raised on an approximately eight-inch-tall wood platform (Figure 11). The two side doors lead into the boxed staircases in the northeast and southeast corners of the building that access the second-floor balcony. The staircase in the northeast corner is accessible only from the exterior door on the north elevation. The southeast staircase is accessed by a four-panel interior door on its west wall as well as from the outside by the exterior door on the south elevation (Figure 12). Four-panel doors on the north wall of the southeast staircase and the south wall of the northeast staircase access storage spaces beneath the stairs (Figure 13).

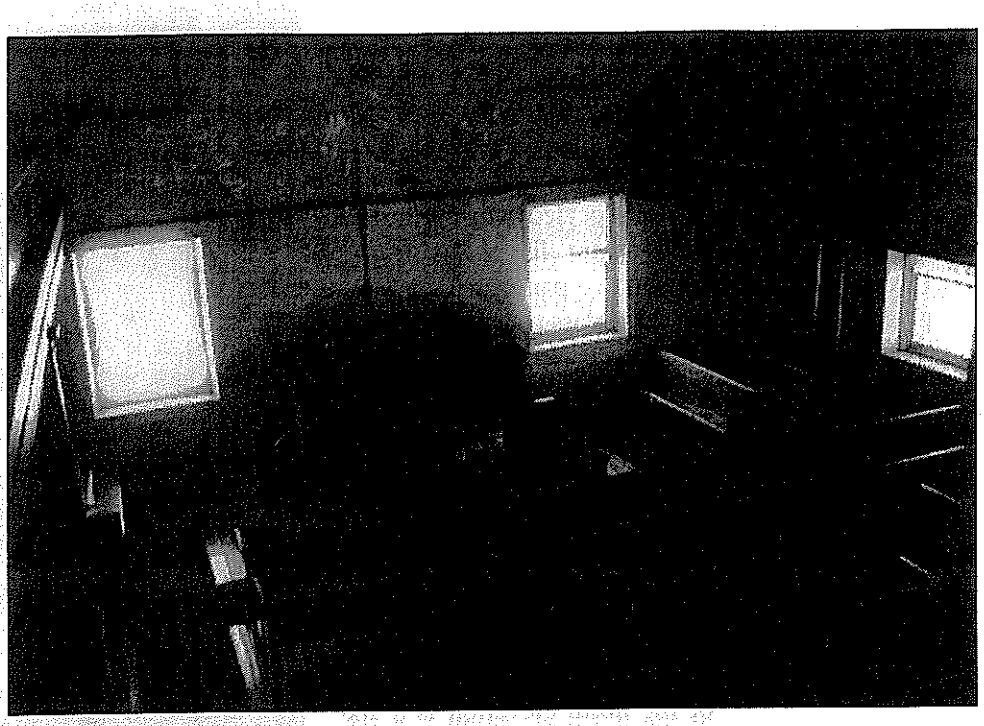


Figure 10. Mount Zion Old School Baptist Church, interior view from the balcony, from southeast.

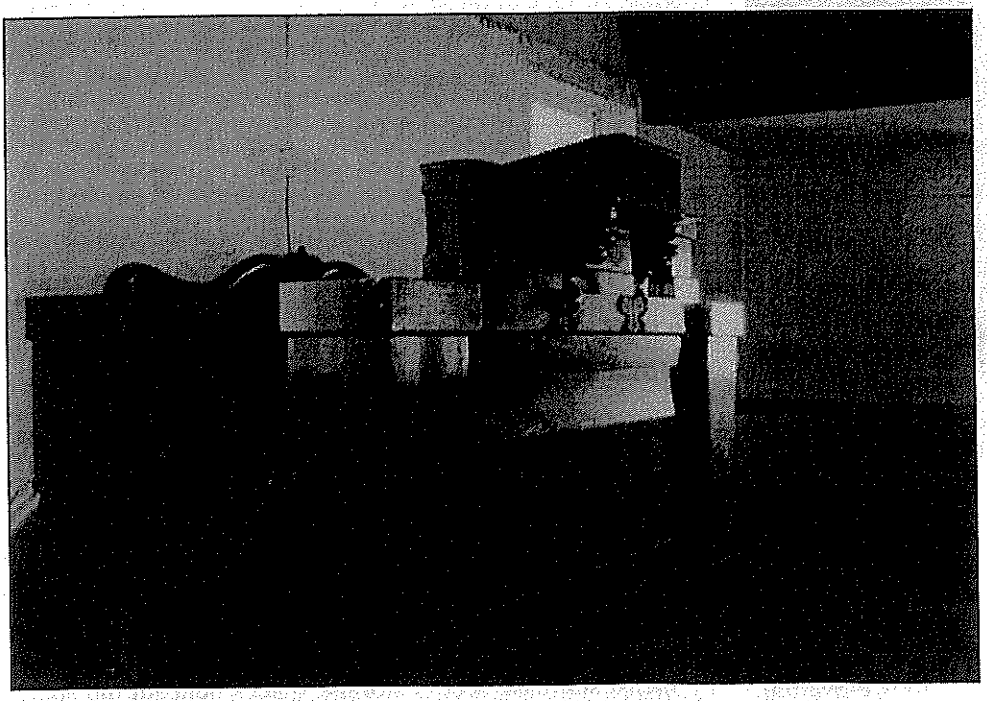


Figure 11. Mount Zion Old School Baptist Church pulpit, from southeast.

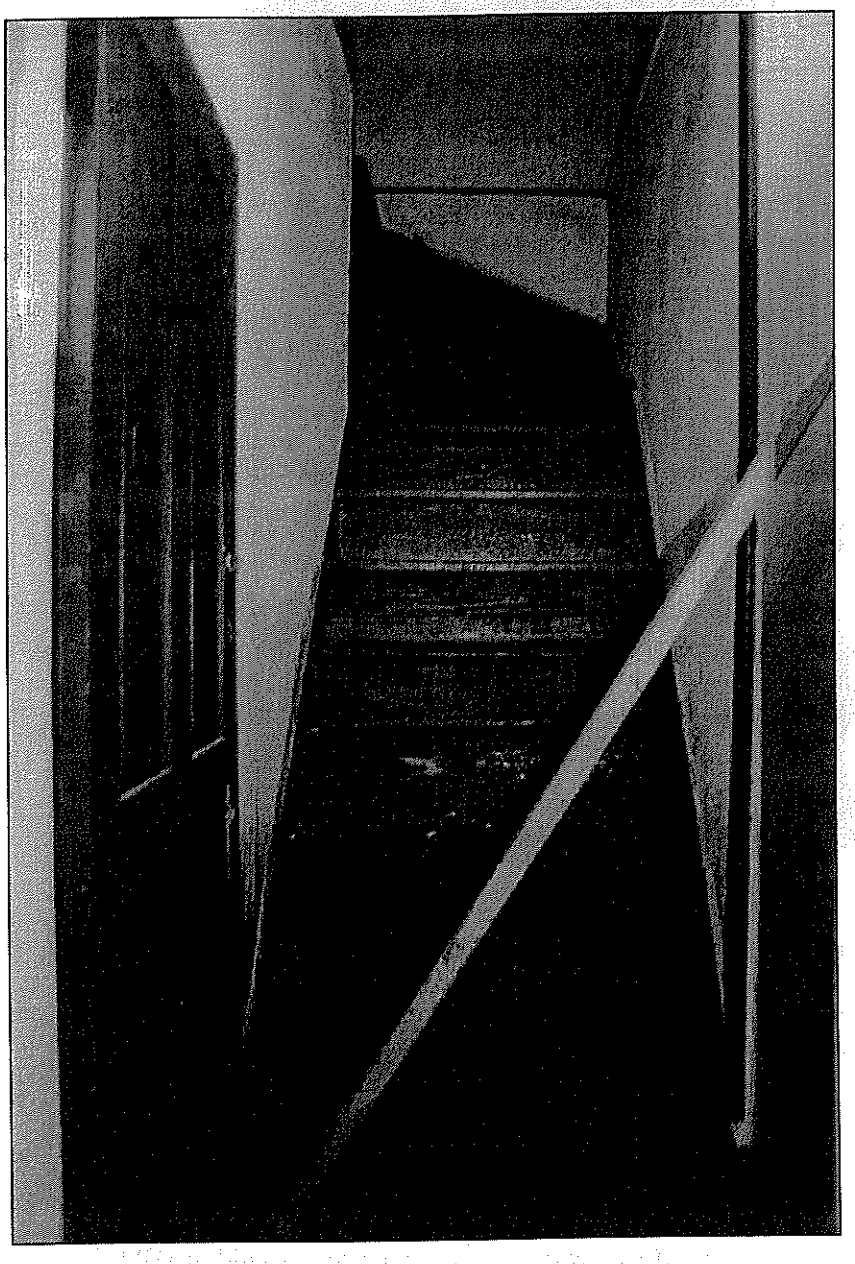


Figure 12. Mount Zion Old School Baptist Church southeast staircase, from west.

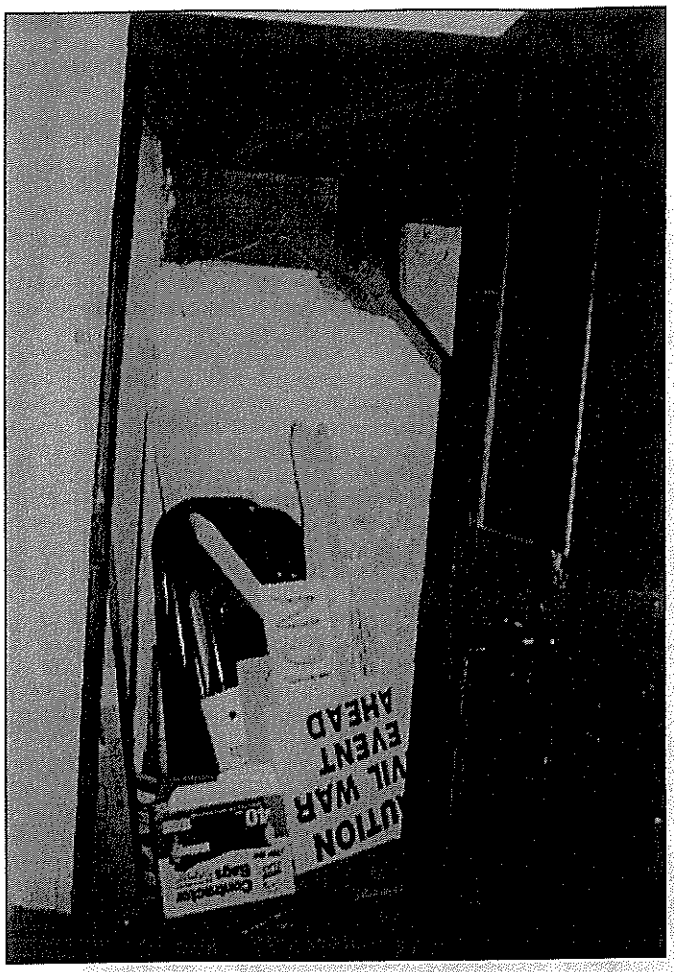


Figure 13. Mount Zion Old School Baptist Church, storage space beneath southwest staircase, from north.

Ten pews form the central seating block on the first floor. The ten pews are interconnected by a center board that runs down the center (Figure 14). This board was included as a physical separation between the north and south halves of the building, dividing the men and women in the congregation. According to Primitive Baptist tradition, men were seated to the preacher' right, and women sat to his left (Peacock and Tyson 1989:198). In addition to the center block of pews, ten free-standing pews are situated between the north aisle and the north wall, on the women's side of the church, and nine free-standing pews are located between the south aisle and south wall, on the men's side of the church. The pews all have slanted backs and are finished with decorative wood graining. Some are paneled, however, while others are plain. Because thirty-five pews were reportedly destroyed during the Civil War, these pews are not original to the building (USCC 1905-07). The three pews at the west end on the north side of the building face south and the three on the west end of the south side of the building face north, providing a better view of the pulpit. Toward the rear of the sanctuary, pews on both sides face away from the pulpit and toward the two brass pot-bellied stoves that provided the only source of heat for the building (Figures 15 and 16). Four of the pews in the side aisles are shorter than the rest to accommodate four of the seven columns that support the balcony above. A fifth column rises from the center of the second to the last pew in the center section and the sixth and seventh columns are located near the corner staircases. The arrangement of the pews and columns in the Mount Zion Church is nearly identical to that in the Ketoctin Baptist Church. The wood columns supporting the balcony in the Mount Zion Church are sixteen-sided, each topped by a round echinus and square abacus.

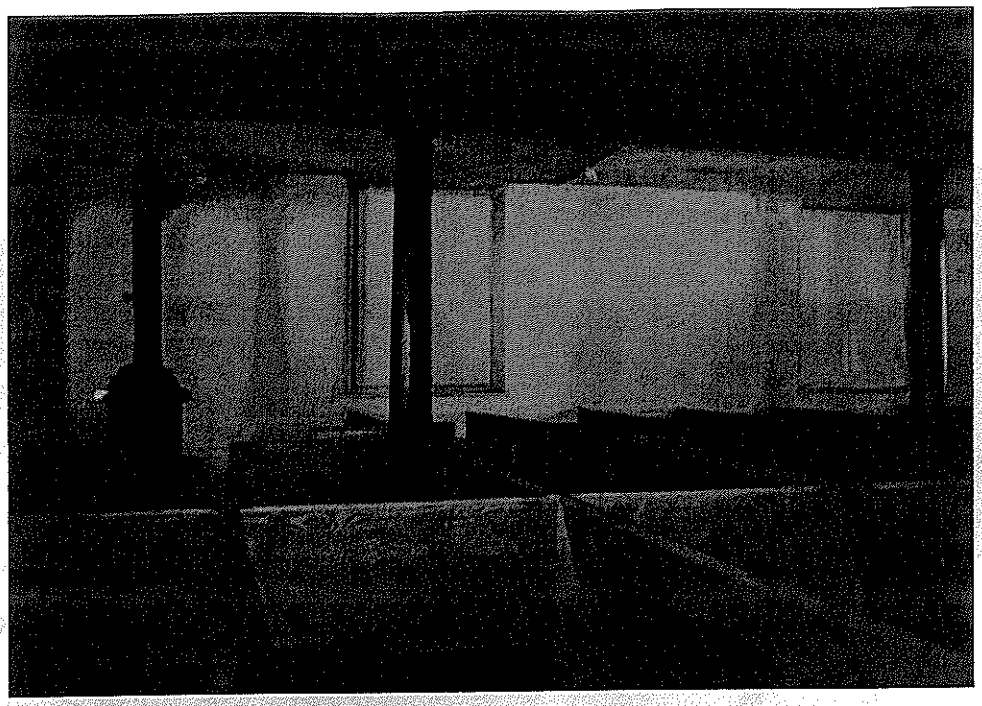


Figure 14. Mount Zion Old School Baptist Church, center block of pews, from north.

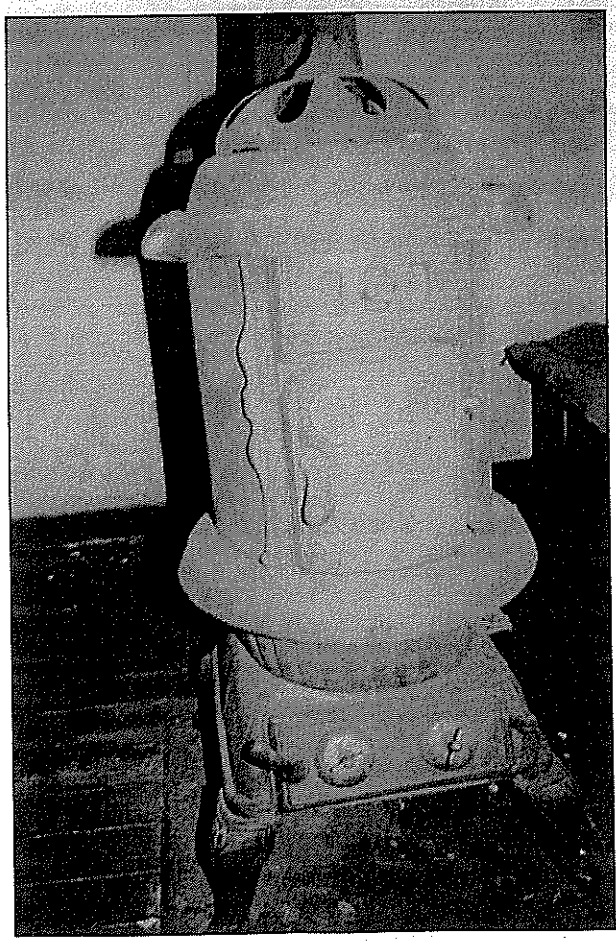


Figure 15. Mount Zion Old School Baptist Church, stove near north wall, from south.

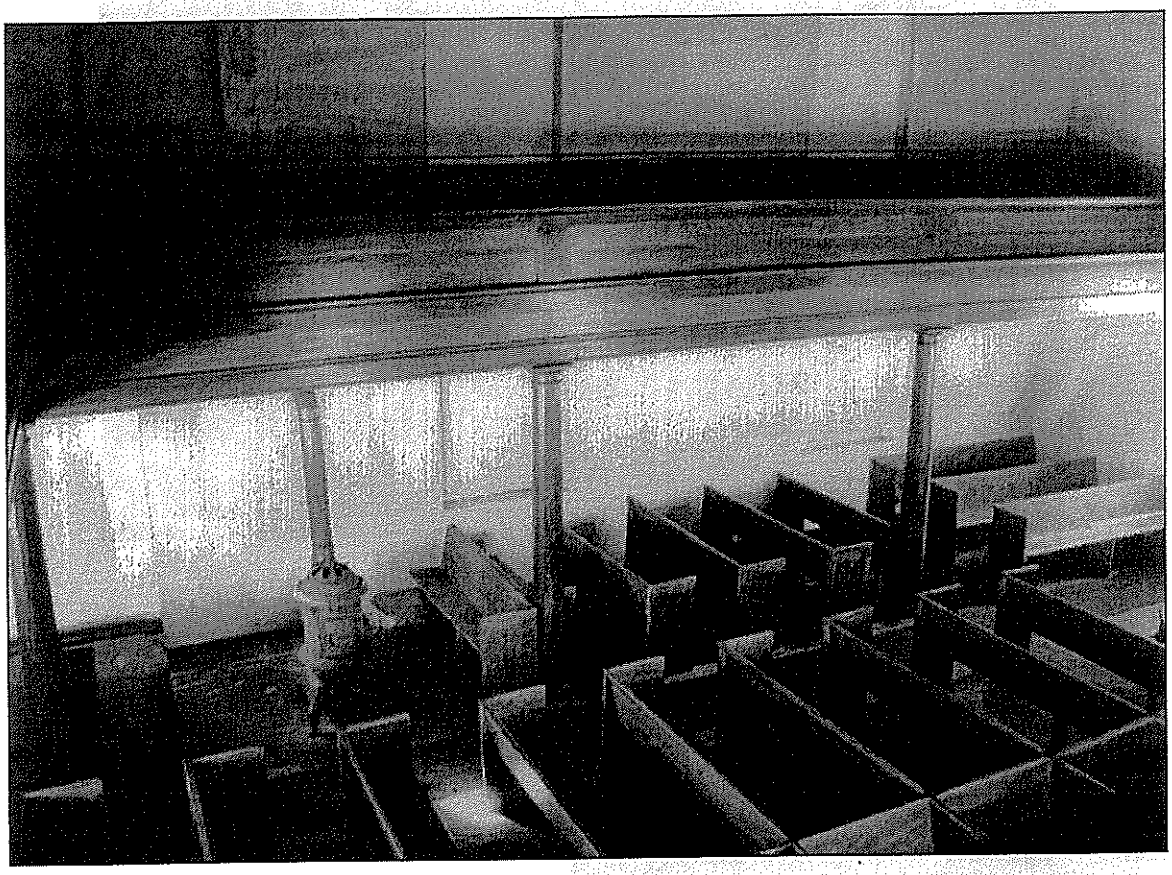


Figure 16. Mount Zion Old School Baptist Church, seating on the south side aisle and balcony.

The balcony runs along the east, north, and south walls and is surrounded by a paneled wood rail, which is also finished with painted wood graining (Figure 17). Presently, several types of wood pews and benches are stored haphazardly in the balcony (Figure 18). Also stored upstairs are the six electric lights that formerly hung from the ceiling. These were installed around the 1950s but were recently removed during a Civil War reenactment (Saffer 1997; Titus 1996a). A small trap door in the ceiling at the east end of the building accesses the attic. A built-in ladder in the attic leads to the roof opening (Grier 1992:17).

The interior walls are lathe and plaster, although some areas have been repaired with dry wall. In areas where the plaster has deteriorated, the circular-sawn wood lathe beneath it is exposed. The ceiling is covered with narrow wood boards, and the floor boards of the balcony are tongue and groove. The first floor is also covered with wood boards, although these are partially covered by red carpeting.

The church stands on a roughly triangular tract of about six acres, although the original deed for the property referred to a tract of 3½ acres. The church is located about 200 feet south of the U.S. Route 50, from which it is accessed by a circular drive. Northwest of the church is a large cemetery enclosed in a high stone wall. According to the last pastor of the church, this wall was erected in 1853 (Wood 1968; Figure 19). More than 200 graves from the nineteenth and twentieth centuries are marked with inscribed stones. It is likely that the cemetery also contains a number of unmarked graves (Saffer 1997). The older burials are located towards the south side of the enclosure. South of the wall, outside the cemetery, are at least 33 more graves that are reportedly the burials of blacks. Except for two graves with inscribed markers, these graves are unidentified. Some of the graves are indicated by field stones placed on end in the uneven ground, while others have no markers.

In addition to the church and cemetery, two concrete-block outhouses are also located on the property. One is located south of the church near the southeast property (Figure 20). The other is located closer to the church at the juncture of the wood-picket fence around the church and the cemetery wall (Figure 21). Both are concrete-block structures with shed roofs. Corrugated metal walls have been added near their entrances, presumably as a screen for privacy. Vertical board-and-batten walls are propped around both structures. These were added during a recent Civil War reenactment to make them appear more historic (Saffer 1997).

### 4.2 Statement of Significance

The Mount Zion Old School Primitive Baptist Church and Cemetery is significant under National Register Criteria A for its association with the Primitive Baptist religion and for the events that occurred there during the Civil War. It is also recommended eligible under C for its architectural design. The property also meets the requirements of Criteria Consideration A for religious properties. Because religious properties are among those types of properties not usually considered for listing, Criteria Consideration A states that a church may be eligible if it derives its primary significance from architectural or artistic distinction or historical importance. Because the property's primary significance is from its historical importance to local religious history, because it is also architecturally significant and historically significant for its associations with the Civil War, it appears to meet the requirements of Criteria Consideration A.

The church was built in 1851 to serve an Old School Primitive Baptist congregation, which used the church nearly continuously for 129 years before holding its last service there in 1980. As an excellent example of a rural antebellum church, the property is significant under National Register Crite-

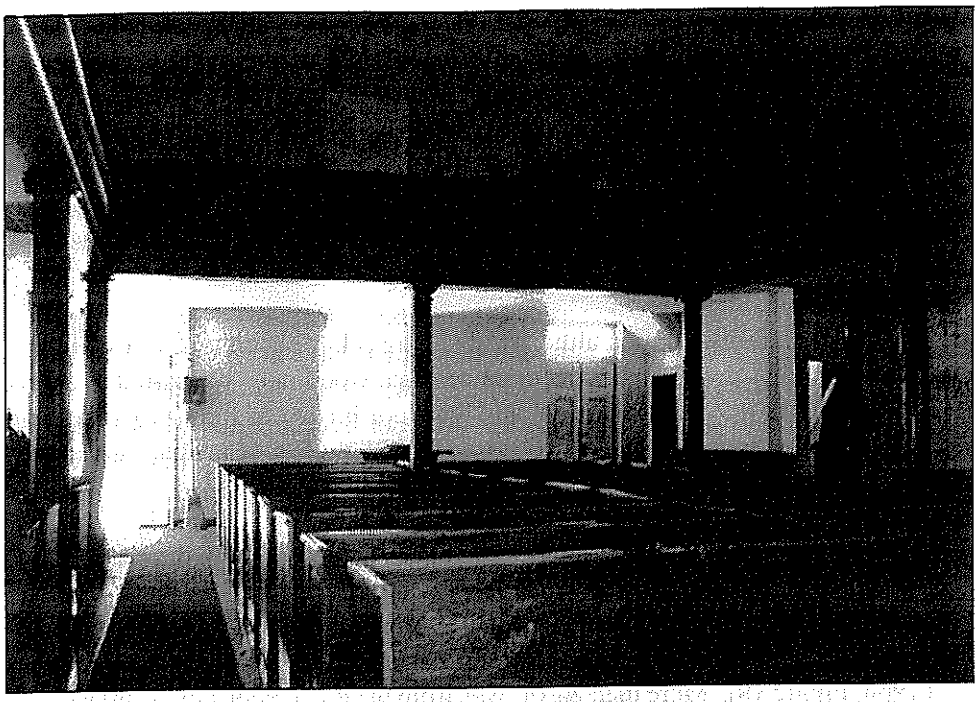


Figure 17. Mount Zion Old School Baptist Church, interior view, from northwest.

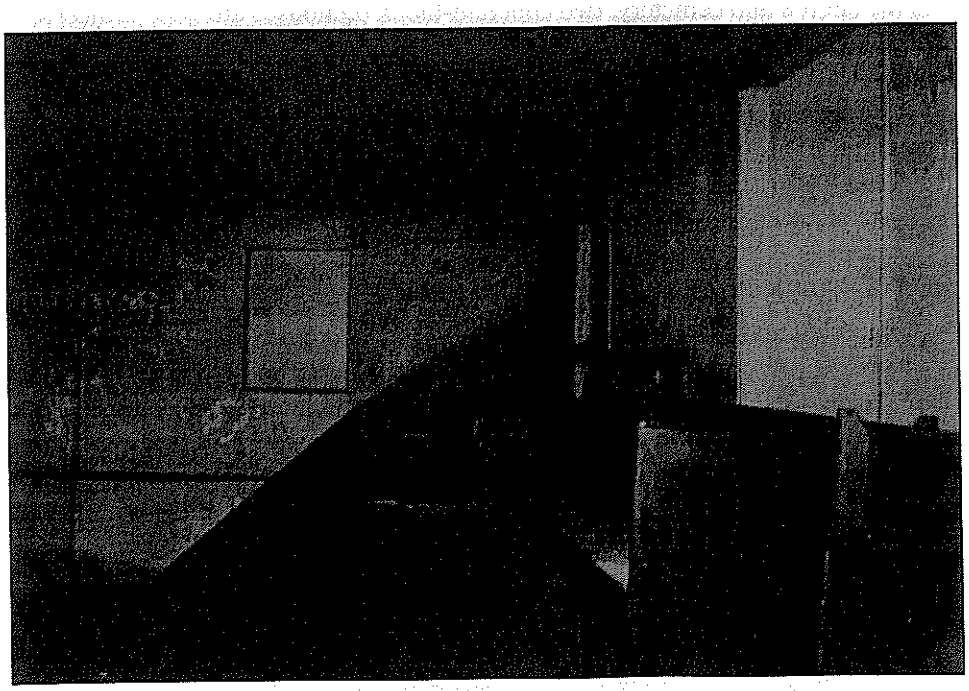


Figure 18. Mount Zion Old School Baptist Church, stove near north wall, from south.

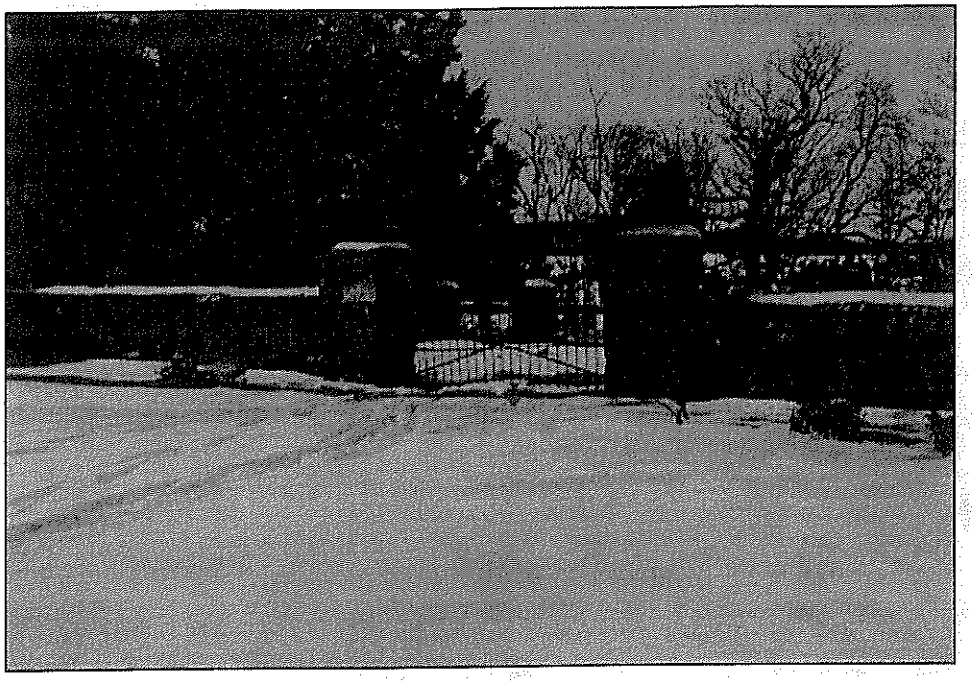


Figure 19. Cemetery wall and gate, from east.

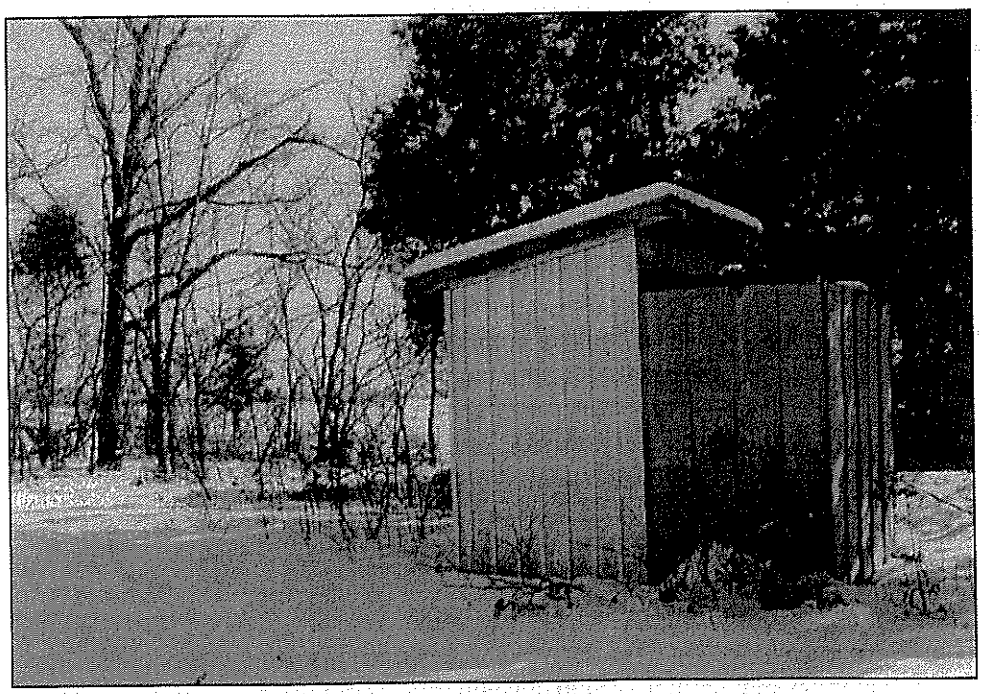


Figure 20. Outhouse near property line, from north.

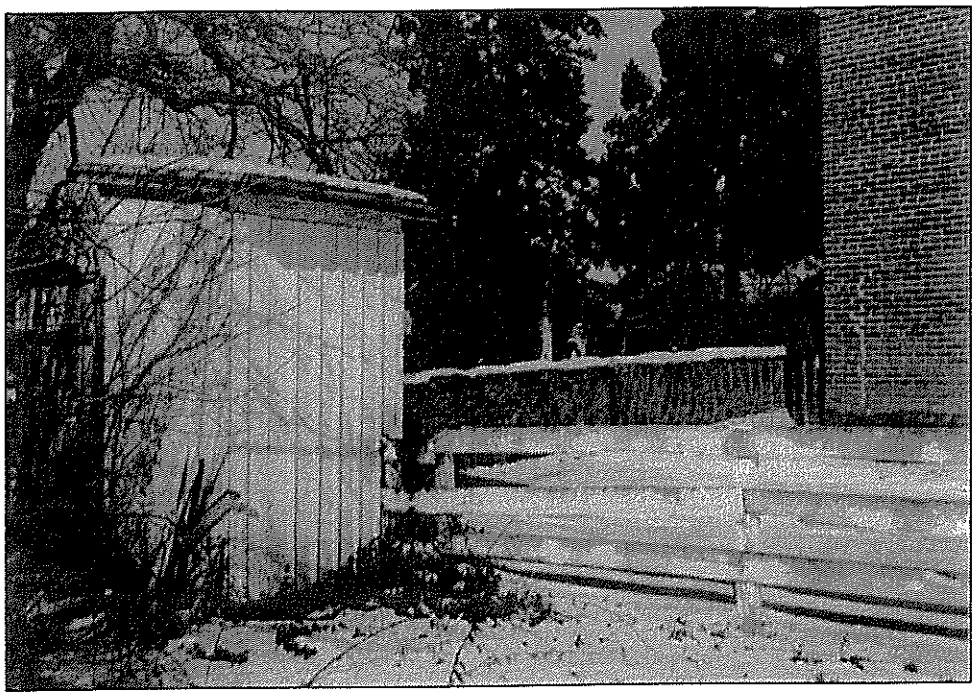


Figure 21. Outhouse near church, from southeast.

rion A in the area of religion for its association with events that have made a significant contribution to the broad patterns of our history. The simple vernacular building has had few alterations during more than a century of service and typifies the conservative rural church styles of the antebellum South. Its design also incorporates specific features included to meet the particular needs and beliefs of the congregation. Thus, the church is significant under Criterion C in the area of architecture for its embodiment of the distinctive characteristics of a type, period, or method of construction. Because of its prominent location on a hilltop at the intersection of two early roads, it was a landmark for travelers and a point of reference during the Civil War. During the conflict, Union troops used the building as a hospital, barracks, and prison, and Confederate partisan rangers under the leadership of John Singleton Mosby used the church as a meeting place. On July 6, 1864, Union and Confederate forces engaged in skirmish near the church known as the Battle of Mount Zion. The property's association with events of the Civil War during the period 1862-1864 gives it additional significance under National Register Criterion A in the area of military events.

The Mount Zion Old School Baptist Church is a representative building of a religious movement that gained momentum in the mid-nineteenth century but steadily declined during the twentieth century. The church was founded by a group of former members of Loudoun County's Little River Baptist Church (Wood 1968). Matthew P. Lee, Robert A. Ish, William B. Marshall, Robert P. and Elizabeth Hutchison, Elizabeth Rogers, Sarah Horsman, Abigale Foley, Ann Matthew, and Jerucia Nattose reportedly left the Little River Baptist Church in 1850 in reaction to changes in its practices and doctrines that they found inconsistent with their beliefs. The original members of the Mount Zion Old School Baptist Church also included George, Sarah, and Ann Gulick and Pamela Lynn, who were members of the Ebenezer Baptist Church, but sought a church nearer to their homes (Ebenezer Church Minute Book 1804-1904). These five men and nine women met in September 1850 with elders Robert Leachman and Samuel Trott to develop articles of faith and rules of discipline to guide a new church. The foundation of their beliefs was their conviction that salvation was for those predestined, or elected for grace, by God. Elder Leachman became the first pastor of the Mount Zion

congregation, Robert Ish served as its clerk, William Marshall served as its treasurer, and Matthew P. Lee and George Gulick were its deacons (Wood 1968).

The formation of the Mount Zion Old School Baptist Church in 1850 was part of a nationwide movement among Baptists that had begun in the early nineteenth century. In 1827, the Kehukee Baptist Association of North Carolina made a resolution to resist a number of contemporary innovations that were being incorporated in Baptist churches throughout the country, such as salaried ministers and the formation of missionary societies, Sunday schools, temperance societies, and theological seminaries (Piepkorn 1972:33). Because the Kehukee Resolution and the similar resolutions that followed it were made in reaction to change, its advocates were identified with terms such as "old school," "old line," "primitive," "particular," and "hard shell." These congregations were also often identified as "predestinarian," because they held in common the belief that eternal salvation is determined by God alone without respect to the work of a human minister or the written or spoken word (Piepkorn 1972:35-36).

Five years after the adoption of the Kehukee resolution, Baptists from the mid-Atlantic and northern states convened at the Black Rock Church in Baltimore County, Maryland, to adopt a position similar to that adopted in North Carolina. The Black Rock meeting of 1832 is widely considered as the beginning of the Primitive Baptist movement (Peacock and Tyson 1989:41). Elder Samuel Trott, who was later instrumental in the formation of the Mount Zion congregation, was among the six elders who led the assembly at Black Rock. Gilbert Beebe, who was also among the leaders, began publishing a tract called the *Signs of the Times* the same year, and attracted a large following among Primitive Baptist congregations. Since its foundation, the Mount Zion congregation followed Gilbert Beebe's theology, despite subsequent divisions among adherents of old school beliefs (Ryland 1955:251; Piepkorn 1972:35; Titus 1996a).

In 1835, the "Old School" movement was formally established in Virginia. That year, the Ketoctin Association, which was formed in Loudoun County in 1766, passed a motion to exclude those Baptist churches which had joined the missionary movement (Ford 1964:4; Piepkorn 1972:35). Although Old School Baptists eschewed ecclesiastical organizations other than the local congregations, associations such as the Ketoctin Association had been an integral part of the denomination since its founding in the United States, and they encouraged fellowship and correspondence among the often geographically dispersed congregations (Piepkorn 1972:45-46). When it was established in 1850, the Mount Zion congregation was associated with the Ketoctin Association, but during a schism in that body in 1852, joined the Virginia Corresponding Meeting of Old School Baptists, which had been established by Samuel Trott in 1836 (Wood 1968; Grier 1992:2). During the nearly 130 years that the church was active, it had a small, but consistent congregation and was served by only five pastors. Elder Leachman served the church until 1869, and was followed by Joseph L. Purrington from 1869 to 1874, J. N. Badger from 1876 to 1915, Horace H. Lefferts from 1917 to 1949, and John D. Wood from 1950 to 1980 (Wood 1968).

Pastors also often led services at more than one church, and as transportation improved they traveled farther afield to serve their gradually diminishing flock. Lefferts daybook from the 1920s indicates that he preached locally at the Mount Zion, Frying Pan, and New Valley churches and also traveled to serve congregations at the Broad Run Church in Maryland, the Welsh Tract Church in Delaware, and the Needmore Church in Pennsylvania. Generally he spent an entire weekend with each church community, preaching a sermon Saturday night and another the following Sunday morning (Lefferts 1917-49). Throughout the twentieth century, the Virginia Corresponding Meeting convened at the Mount Zion church for two days each October. By 1949, the Virginia Corresponding Meeting

included the Mount Zion congregation and Primitive Baptist congregations at Frying Pan Church in Herndon and the New Valley Church in Lucketts. At that time the three churches had a total of 36 members, and Mount Zion had the fewest, with only nine. Although the church had gained a new member that year through baptism, two of its members had died. The minutes of the annual meeting, however, were published and sent to congregations throughout the East Coast of the United States and Canada (J.E. Beebe & Co. 1949). Horace Lefferts died in 1949. His successor John D. Wood continued to preach at the Mount Zion Church until May 1980, when declining attendance prompted the closure of the church. Wood continued to preach at the Frying Pan Church until it also closed due to a lack of members in 1981 (Fogg n.d.)

While the Mount Zion Church is historically significant for its association with the Primitive Baptist movement, the building is also architecturally significant. Its materials and design reflect building traditions of the time, yet it incorporates design elements included specifically to meet the needs of its congregation. At the time the Mount Zion congregation was established in 1850, a committee comprised of George Gulick, Robert Ish, Matthew P. Lee and a W. S. Hutchison was created to oversee the construction of a house of worship. On December 10, 1850, church trustees, Lee, Marshall, Ish, and Robert Hutchison, purchased a three-and-one-half acre wooded tract "at the intersection of the Little River Turnpike and the road from 'Miss Lacey's' to 'Ball's Mill' commonly called the 'Carolina Road.'" They purchased the land for $100 from four members of the Riticor family, who also attended the church and were later buried in its cemetery (*Loudoun County Deed Book* 5D:323). According to the date painted on its east elevation, the church building was completed the following year in 1851. Although the church builders are unknown, the design if this vernacular structure echoes the simple nave plan typical to many rural nineteenth-century churches. The church is similar in form, materials, and architectural details to two contemporary Baptist churches in the region, the Pleasant Vale Baptist Church in Fauquier County, which was built in 1845, and the Ketoctin Baptist Church, built in 1854 (Lewis 1972; Grier 1992:14).

Perhaps the most dominant characteristic of the church is its architectural severity. While this lack of adornment was economically practical, it also reflects the denomination's emphasis on the word of God rather than on worldly inventions. The structure contains only one room, the focus of which is the pulpit and lectern on a raised platform at the west end of the building. Here, on the fourth weekend of every month, the pastor read scripture and gave sermons based on passages from the Bible. The congregation participated in the singing of hymns, which were traditionally sung very slowly and generally in a minor key. Any instrumental accompaniment was forbidden (Peacock and Tyson 1987:115-116). As a result, one person who attended these services recalled that it sounded as if the hymns were being chanted rather than sung (Titus 1996a). Following the sermon, the church members then traditionally held business meetings to discuss the life of the church (Frying Pan Church Minute Book 1828-1879; Ebenezer Church Minute Book 1804-1904).

The church could accommodate several hundred worshipers who sat in pews on the main floor and in the balcony. The congregation included church members as well as people who attended services but never formally joined the church. For instance, Henry Smith, Joshua R. Riticor, and John Riticor had all attended the church regularly since they were children, but when they petitioned before the Court of Claims in 1905 for funds to repair Civil War damages to the church, they all swore under oath that they had never become members of the church (USCC 1905-07). According to Primitive Baptist beliefs, church membership was limited to those who felt a call from God. Minutes from the Ebenezer and Frying Pan Churches, which were closely associated with the Mount Zion Church, give many accounts of the acceptance of new members. In general, those who wished to joined the church made a testimony before the congregation of the experience of their calling by God. The congregation

then invited them to be baptized by full immersion. At the Mount Zion Church, these baptisms were reportedly performed in the Aldie Mill pond (Titus 1996a).

Although Primitive Baptists believed that God called men, women, blacks, and whites to membership, the church services were segregated by race and gender. Men sat to the preacher's right and women sat to his left. This division was enforced by a wood barrier built in the center block of pews. Traditionally, only men were permitted to speak out during services (Peacock and Tyson 1989:198). The balcony that extends around three sides of the building was likely included in the church design to accommodate the slaves and free blacks who attended services. Although no records of the church confirm this use, records from the nearby Ketoctin Baptist Church indicates that the balcony was included specifically for blacks (Ford 1964:14). The balcony in the Mount Zion Church is accessible by two flights of stairs. The stair serving the women's side of the balcony is accessible only from the exterior of the building, but the staircase leading to the men's side of the balcony includes a door leading into the main floor of the sanctuary. This perhaps allowed the men seated in the balcony to move more easily to and from the pulpit to speak during services and meetings.

The large cemetery to the rear of the church also appears to have been segregated. Slaves and free blacks were buried outside the stone wall, which was reportedly erected around the cemetery in 1853 (Wood 1968). Although many African Americans formed their own churches after the Civil War, two of the graves outside the cemetery walls appear to indicate that blacks continued to attend the Mount Zion Church into the twentieth century. Lucinda DeNeal, for instance, a black resident of nearby Aldie, was buried in one of the few graves outside the walled cemetery with an inscribed stone (USBC 1880). It states that she died in 1885 and was "a consistent member of the Old School Baptist Church."

In keeping with the conservative beliefs of the denomination, Primitive Baptist churches generally resisted modernizing their buildings. By the 1970s, however, most Primitive Baptist churches had been updated with carpeting, comfortable pews, and electricity (Piepkorn 1972:47). The Mount Zion congregation also added carpeting and electric lights, which appear to date from the 1950s. Indoor plumbing, however, was never installed. Two twentieth-century, concrete-block outhouses on the property likely replaced earlier privies. Likewise, until its last service in 1980, the church continued to be heated only by two wood-burning stoves.

In addition to the historical and architectural significance of the church building, the property is imbued with military significance as a result of events that occurred there during the Civil War. From its earliest years, the location of the church on a high point at the intersection of the Little River Turnpike and the Old Carolina Road made it a visible local landmark. During the Civil War, it became a reference point for troops moving through the area. Because it was located in an area that shifted between Confederate and Union control, and perhaps because of damages it sustained, the congregation did not meet for services during the final years of the war. According to John T. Riticor's testimony before the Congressional Court of Claims in 1905, Union troops camped on the church grounds and used the building as a barracks when they moved through the area in 1862 (USCC 1905-07). The following year, Union troops used the building as a hospital to treat soldiers injured in fighting nearby. Although Riticor swore under oath that no Confederate forces occupied the church property, partisan ranger John Mosby mustered his troops at the landmark when he embarked on his famous campaign of guerrilla attacks against Union supply trains and pickets. It was during the Union's bungled attempt to stamp out Mosby's stronghold in southern Loudoun County that the Battle of Mount Zion was fought near the building on July 6, 1864.

Mosby began harassing Union troops under the authorization of General J.E.B. Stuart in January 1863. When ordered to attack Union supply lines, Mosby formed a band of about fifteen men, led them to the Bull Run mountains, and ordered them to disperse through the area and meet ten days later at the Mount Zion Church for further instructions. As ordered, the rangers reconvened at the church on January 28, where they mounted a raid on federal pickets stationed elsewhere in the county. The raid was the rangers' first in a reign of terror against Union troops that earned Loudoun County the nickname "Mosby's Confederacy" (Boucher 1995.:1).

During Robert E. Lee's push toward Gettysburg in the spring of 1863, Confederate and Union troops clashed in several fierce cavalry actions in Aldie, Middleburg, and Upperville. The Mount Zion church was among a number of buildings that were converted for use as hospitals to treat the men injured in the engagements. According to a casualty list published in the New York Times June 25, 1863, sixty men were being treated at the Mount Zion Church at the time, a number which included 56 soldiers fighting for the Union and four Confederates. Seven soldiers who did not survive their wounds were buried in the church cemetery (Boucher 1995:1). When Joshua Riticor described the damage inflicted on the church at the time, he stated that about thirty-five church pews were ripped out of the floor and broken up to be used as coffins and headstones for the Union dead (USCC 1905-07). Mosby's guerrillas were close at hand during the actions and ambushed *New York Herald* correspondent Lynde Walter Buckingham on June 22 as he headed toward Washington with his reports on the cavalry actions. He was taken to the hospital at Mount Zion Church, where he died. He was buried in the Mount Zion cemetery in a grave dug for him by his close friend, Civil War artist Alfred Waud (Ray 1974:42). Buckingham and the other soldiers buried at this time, however, were likely disinterred soon thereafter and reburied on friendly soil (Boucher 1997).

Although Mosby's Rangers saw numerous engagements throughout the war, their greatest victory was won on the grounds of the Mount Zion Church. On July 6, 1864, they fought a cavalry force sent into Loudoun County for the sole purpose of routing them in a skirmish that came to be called the Battle of Mount Zion. In search of Mosby, Major William H. Forbes rode into the county with a force comprised of 50 men of the 13th New York Cavalry and about 100 men of the Second Massachusetts Cavalry. The latter group included two companies of the California Battalion, a group of westerners hand-picked to fight Mosby and the only Californian troops to fight in the war. For two days, Forbes and his men searched unsuccessfully in the Blue Ridge Mountains before turning back east along the Little River Turnpike. Meanwhile, Mosby with his own force of about 175 men learned of the search and planned to attack Forbes on his return. Mosby's men proceeded to a point on the Little River Turnpike slightly east of Mount Zion church.

As the Union troops halted near the church for dinner on the evening of the sixth, Mosby's force approached along the road from the east. Forbes' pickets fired an alarm, and the Union troops hastily formed into two lines on the south side of the turnpike. As Forbes' men fired on the advancing Confederates, the rebels fired their only cannon, a twelve-pound Napoleon. The shell exploded in the air in a noisy blast that disoriented Forbes' men and frightened their horses. Mosby's men charged into the confusion. Union troops rallied near the church and in the nearby woods where they engaged the rebels in hand-to-hand combat.

In the woods near the church, Forbes and Mosby came face to face and Forbes lunged at Mosby with a saber. One of Mosby's men moved in to take the blow while Mosby fired upon Forbes at close range. Forbes' horse reared at the same time and received a lethal bullet. The dead animal fell to the ground pinning Forbes beneath him. Forbes surrendered to capture, while the remainder of his force fled. In the confusion following the battle, accounts of the number of casualties varied, but reliable

accounts indicate that more than 105 Union soldiers were either killed, wounded or captured, while Mosby's losses were one man was killed and six wounded. The following day, a federal relief force buried eleven of the Union dead in the Mount Zion cemetery, where they remain (Grier 1992:9-11; Boucher 1995:2).

In a desperate effort to break Mosby's hold on Loudoun County, Union troops finally resorted to arresting all men in the county who were under the age of fifty. After this proved unsuccessful, even elderly men and local preachers were detained. Union forces held the men at Mount Zion Church before transferring them to federal prisons (Grier 1992:11).

When the war ended, the Mount Zion Congregation resumed services in the beleaguered building, replacing the pews and making some repairs. Finally, in 1905, the trustees of the church petitioned the government for reimbursement "for rent and repairs" under the ruling of the Tucker Act of 1887. Three members of the congregation swore under oath that the church had remained loyal to the Union and that none of its members had fought on the Confederate side (although by that time, seven Confederate veterans had already been buried on its grounds, at east one of whom had been one of Mosby's Rangers). In response to the claim, in 1907 the U. S. Court of Claims granted the congregation $500 to cover the loss of 35 pews, a pair of blinds, and the wood fence that had surrounded the church lot, and for damage to the doors, walls, ceiling, and pulpit (USCC 1905-07).

### 4.3 Verbal Boundary Description

The recommended National Register boundary for the Mount Zion Old School Baptist Church includes the two tracts within parcel 28 on Loudoun County Tax Map 90 containing a total of 6.8196 acres. The larger of the two parcels is Parcel 28B containing 5.8196 acres and the smaller parcel is Parcel 28A containing 1 acre.

### 4.4 Boundary Justification

The recommended boundary includes the legal parcel containing the church and its outbuildings as well as the smaller adjacent parcel containing the cemetery. Although the cemetery will belong to a different owner, it contributes to the historical and architectural significance of the property and retains historic integrity.

# 5.0 RESULTS OF THE ARCHEOLOGICAL INVESTIGATIONS

## 5.1 Results of Archeological Background Research

Review of the archeological site files indicated that no prehistoric or historic archeological sites or standing structures have been recorded within the project area. However, 21 prehistoric archeological sites and one historic archeological site have been reported within a 2-mile radius of the project area. A summary of these sites is included in Table 1.

Prehistoric sites close to the Mount Zion Old School Baptist Church cluster around Howser's Branch and its tributaries (Figure 22). Historic sites closest to the project area are concentrated around the village of Aldie, located 2 miles west of the project area.

## 5.2 Results of Archeological Field Investigations

Archeological investigations within the project area resulted in the identification of two archeological sites: one domestic site and the archeological resources associated with the church. Three artifact scatters and two isolated artifact locations were also identified. The locations of the sites, artifact scatters, and isolated artifact locations are illustrated in Figure 23. The location of the domestic site was marked by a large rubble pile and an adjacent depression associated with an outbuilding. Subsurface testing at this site produced artifacts dating to the late 19th and early 20th centuries. Testing adjacent to the Mount Zion Old School Baptist Church yielded no temporally diagnostic artifacts but revealed an intact trench that may contain artifacts related to repairs of the church structure. Following the subsurface testing conducted within the project area, the limits of the burial ground were identified. Based on visual observation and soil probing, the outermost limits of the bural ground were identified and mapped (Figure 24).

Trash dumping within the project area was concentrated along the Old Carolina Road and the area adjacent to the burial ground. The three artifact scatters and two isolated artifact locations are interpreted as results of this activity. Some areas of surface disturbance were also noted in the area adjacent to the burial ground. Several large depressions were observed in this area that were unknown in origin but obviously recent.

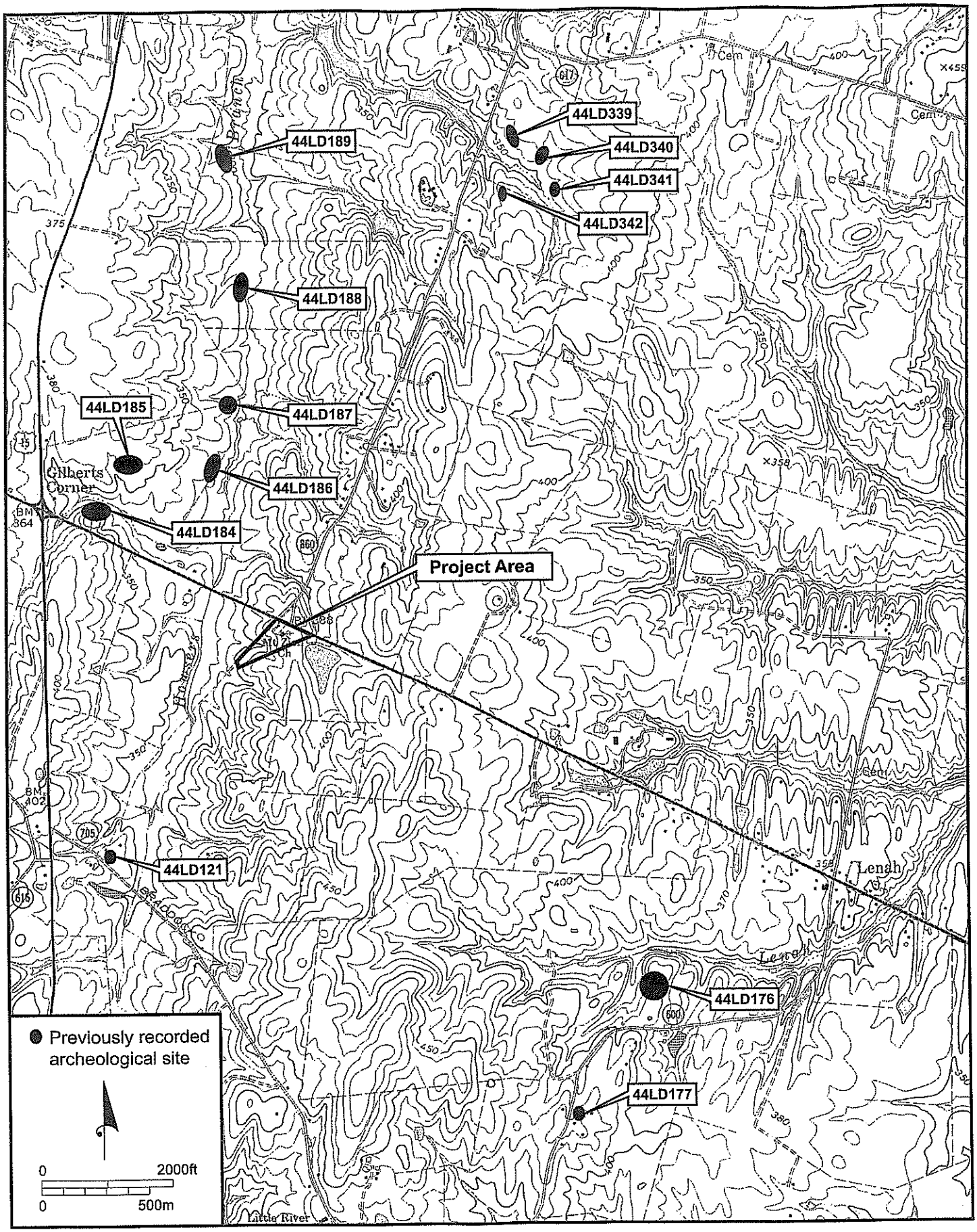
### 5.2.1 *Domestic Site (44LD546)*

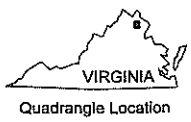
The domestic site was located between transects 5 and 6 in the southwestern portion of the project area (Figure 23). There is a visible rubble pile that marks the location of a small structure, and a second possible structure location is marked by a rectangular depression (Figure 25). The remains of a cast-iron cookstove were observed in the rubble pile, which also contained fieldstone, brick, and a small amount of recent trash.

Six shovel tests and 16 radial shovel tests were excavated at the domestic site. Of the 22 shovel test units excavated, eleven contained artifacts. The artifacts recovered included kitchen and architectural remains. Architectural artifacts include window glass and cut nails. Kitchen remains include bottle glass, table glass, and ceramics. Datable artifact types recovered include amethyst bottle glass, as well as several varieties of whiteware and ironstone. Artifact dates span the years from 1810 to the present with most dates clustering around the late 1800s. Several fragments of amethyst glass were recovered which date to the period 1880 to 1915. However, no machine-made bottles were recovered, suggesting occupation did not post-date 1904.

Table 1. Previously recorded sites in the project vicinity.

| Site Number | USGS Quad | Cultural Affiliation | Comments |
|---|---|---|---|
| 44LD102 | Middleburg | Late Archaic | Side-Notched Point |
| 44LD121 | Arcola | Unknown Historic | |
| 44LD176 | Arcola | Late Archaic | Stemmed, Ovoid Base and Side-Notched Points |
| 44LD177 | Arcola | Middle Archaic | LeCroy Points |
| 44LD184 | Arcola | Late Archaic/Early Woodland | Stemmed Points |
| 44LD185 | Arcola | Late Archaic/Early and Late Woodland | Side-Notched, Corner- Notched, and Triangular Points |
| 44LD186 | Arcola | Unknown Prehistoric | |
| 44LD187 | Arcola | Unknown Prehistoric | |
| 44LD188 | Arcola | Early Woodland or Late Archaic | Steatite Fragment |
| 44LD189 | Arcola | Unknown Prehistoric | Corner-Notched Point Fragment |
| 44LD191 | Arcola | Unknown Prehistoric | Corner-Notched Point |
| 44LD192 | Arcola | Early Woodland/Late Archaic | Stemmed Points |
| 44LD216 | Middleburg | Late Archaic/Late Woodland | Stemmed and Triangular Points |
| 44LD217 | Middleburg | Late Archaic/Late Woodland | Stemmed Points |
| 44LD218 | Middleburg | Late Archaic | Stemmed and Side-Notched Points |
| 44LD339 | Arcola | Middle/Late Woodland | Side-Notched Point |
| 44LD340 | Arcola | Unknown Prehistoric | |
| 44LD341 | Arcola | Middle/Late Woodland | Triangular Points |
| 44LD342 | Arcola | Unknown Prehistoric | |
| 44LD489 | Arcola | Middle Archaic | Variety of Points |
| 44LD525 | Middleburg | 19th Century | Pearlware, Rockingham |
| 44LD526 | Middleburg | 20th Century | Ironstone |
| 44LD544 | Middleburg | Historic: 3rd Quarter 18th Century to 1st Quarter 19th Century | Pearlware, Whiteware, Redware, White Granite, Wrought Nails, Pipe Bowl |
| 44PW366 | Arcola | Unknown Prehistoric | |
| 44PW367 | Arcola | Unknown Prehistoric | Steatite Fragments |




Quadrangle Location

Figure 22. Detail of *Arcola, VA* (USGS 1968), showing the project area and previously recorded archeological sites in the vicinity.